

LC 501
.B 968

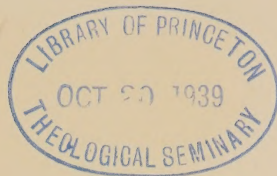
May 20

A HISTORY OF CATHOLIC EDUCATION
IN THE UNITED STATES

“Going, therefore, teach ye all nations, baptizing
them in the name of the Father, and of the Son, and
of the Holy Ghost.”

(*Matthew, xxviii, 19-20.*)





A HISTORY OF
CATHOLIC EDUCATION
IN THE
UNITED STATES

A TEXTBOOK FOR
NORMAL SCHOOLS AND TEACHERS' COLLEGES

BY

✓
VERY REV. J. A. BURNS, C.S.C., Ph.D.
NOTRE DAME, INDIANA

AND

BERNARD J. KOHLBRENNER, M.A.
ST. LOUIS UNIVERSITY, MO.
WITH AN INTRODUCTION

BY

MOST REV. JOHN B. PETERSON, D.D.
BISHOP OF MANCHESTER
AND PRESIDENT-GENERAL OF THE
NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION



NEW YORK, CINCINNATI, CHICAGO, SAN FRANCISCO

BENZIGER BROTHERS

PRINTERS TO THE HOLY APOSTOLIC SEE

1937

Nihil Obstat:

ARTHUR J. SCANLAN, S.T.D.
Censor Librorum

Imprimatur:

PATRICK CARDINAL HAYES
Archbishop of New York

NEW YORK, February 27, 1937.

A HISTORY OF CATHOLIC EDUCATION IN THE UNITED STATES : COPYRIGHT, 1937,
BY BENZIGER BROTHERS : PRINTED IN THE UNITED STATES OF AMERICA

All rights reserved. No part of this book may be reproduced in any form
without permission in writing from the publisher.

ACKNOWLEDGMENTS

My part in this work would have been impossible had it not been for the generous aid that I received from many individuals. I take this opportunity to express my appreciation of their many kindnesses.

First of all, I am deeply indebted to the Very Rev. James A. Burns, C.S.C., Notre Dame, Ind. Father Burns gave me the opportunity to work over his two original volumes on this subject. The first of these was *The Catholic School System in the United States* (New York, Benziger Brothers, 1908), and the second, *The Growth and Development of the Catholic School System in the United States* (New York, Benziger Brothers, 1912). The former covered the history especially of the elementary schools from colonial times down to about 1840; the latter took up the story from that point down to around 1910. Both these volumes are now out of print. Both are likewise invaluable because they are the only ones in the field. The contents of both these volumes has been freely used in the present work, especially in Chapters II, III, IV, VI, VII, VIII, and IX. In each of these chapters the material has been re-written and brought up to date. Chapters I and V and most of Chapters X and XI are original in the present account. Not only did Father Burns give me this free opportunity, but he also was always a wise guide and a discerning critic. His vast knowledge, personal reminiscence of many of the topics treated in this book, and his friendly interest and advice were invaluable to me. He read the entire manuscript and offered many suggestions for improvement.

Special mention must also be made of the many helps unstintedly given by others. The Ursulines of New Orleans, the Ursulines of St. Martin's, Ohio, the Sisters of Loretto, of Kentucky, and the Religious of the Sacred Heart, of St. Louis, all generously supplied archive material that was very useful, especially in writing Chapters X and XI. Father William J. McGucken, S.J., Regent of the School of Education, St. Louis University, read much of the original manuscript and offered stimulation and helpful advice, as did Dean Francis M. Crowley of the same school. Dr. George Johnson, Secretary-General of

the National Catholic Educational Association, made available the materials of that organization as well as those of the Department of Education of the National Catholic Welfare Conference. Mr. James E. Cummings, also of the latter office, was always most generous in supplying data from his files. Mr. Paul R. Byrne, Librarian of the University of Notre Dame, not only secured much material for me but he was unfailing in contributing wise counsel. Two other librarians, Father Henry H. Regnet, S.J., of St. Louis University, and Sister Mary Joseph, of Webster College, kindly secured publications for me. Mr. Thomas F. O'Connor, of the History Department of St. Louis University, was a source of information and advice. Sister M. Lucida Savage, C.S.J., loaned materials that were helpful. The Sisters of Charity of St. Vincent de Paul, of Emmitsburg, Maryland, kindly contributed the illustration of Mother Seton's first school. Various publishers generously permitted the inclusion of illustrations and quotations from their works; they are acknowledged in the proper places. To all of these, and to my former students, both at the University of Notre Dame and St. Louis University, who contributed more than they were aware, I express my sincere gratitude.

To my wife, Elizabeth McFarland Kohlbrenner, who for three years was encouraging and helpful in this undertaking, I owe more than anyone, who has not had a similar experience, will ever know. My sister, Elizabeth M. Kohlbrenner, gave welcome assistance in the reading of proofs.

Finally, to my parents who made my advanced education, and hence this book possible, I shall ever be indebted.

BERNARD J. KOHLBRENNER.

INTRODUCTION

History of Education

Vision today is forward looking. A new order seems in the making. The confusing clamor of its prophets is everywhere heard. Achievements of the past are lightly discounted. Lessons of experience are too often ignored. A vision of promised abundance captivates the eye. The picture is hazy and confused; but for a rapidly growing legion it is alluring, for many quite convincing. Sobered appreciation will define the true perspective. New rules will surely emerge; but they will not destroy the undying values of the past. Any reasoned reckoning of these abiding values is now most opportune. Experiment will not altogether dethrone experience. The historian will not be silenced by the visionary.

These thoughts are particularly applicable to education. As a science it has indeed experienced a rapid and rich development. Swift progress, however, has obscured the enduring worth of some essentials. Intellectual training has been stressed to the neglect of moral formation. The cost to culture, civilization, humanity, is even now in process of stern reckoning. It is evident in the triumphs of unbalanced science which forges weapons for hands unfitted to bear them. It is forecast in the readiness of so many educators wittingly or unwittingly to sacrifice a sound educational liberalism to the crushing control of an absolute state.

Character building has suffered chiefly because of the exclusion from education of the time-honored influence of religion. Its exclusion was illogical and short-sighted, as the expedient often is. Religion was excluded in America in the name of common fairness, but only to favor the irreligious and to foster irreligion. Horace Mann in his day essayed solution of a vexing problem, only to create more baffling problems in our day.

Meanwhile the Catholic Church, ever reaching for better things from the vantage ground of past achievements, sought to secure to her children and through them to our growing republic the inestimable blessing of a religio-moral education. Spanish and French missionaries made humble beginnings; but to the

clergy of the English colonies may be attributed the seventeenth century cradling of the Catholic School system in America. During two centuries the growth of Catholic schools was due largely to the vision and zeal of individual pastors. The Third Baltimore Council made their establishment, as far as it might be prudently possible, imperative. Their growth since then has been the outstanding marvel in the religious history of America.

The history of this movement is enlightening and encouraging. It reflects the Church's over-flowing vitality which nourishes her children with the Life to which she owes her being and her growth. It reveals her adaptability to the progress of our growing nation wherein she has so well responded to the yearnings of a free people for better educational opportunity. From her treasures she enriched our land with the new as well as the old. Accepting the challenge of a perilous denial of a place in education for religion, she gave it the place which long and large experience made clear that it should have; at the same time contributing most helpfully to pedagogical progress.

This story is presented to the public in this volume, which traces the growth of our schools and the development of our school system. Better still, it sets forth the principles which inspired and guided the one and the other. The history and the philosophy of Catholic education in general and in America are thus happily combined.

In these days of unrest and warped vision it is well to reread the story of the past. Its treasures of good and truth and beauty cannot be utterly destroyed, nor can we its heirs be disinherited. Not even barbaric devastation of older cultures could sterilize the seeds of renaissance. The *History of Catholic Education* should strengthen this conviction in the favored students who will use it as a school text and win a sympathetic welcome from every friend of true education.

✠ JOHN B. PETERSON, D.D.
Bishop of Manchester.

PREFACE

The present volume is intended to satisfy a long-standing need in American Catholic education. The professional study of Catholic education, in its many ramifications of philosophy and principles, methods and administration, is an important endeavor of large numbers of teachers and educators. Up to the present time there has existed no single volume, in textbook form, which covers the general field of the history of Catholic education in the United States. The demands of the times have resulted in attention to the more immediate and contemporary aspects of Catholic education. One serious consequence of this tendency has been the lack of historical understanding and perspective. It is the purpose of this book to provide such understanding and perspective.

The theory upon which the present work is based may be summarized as follows:

1. It is a general account of all phases of Catholic education except the seminary preparation of members of the clergy.

2. It is intended to be more than a history of schools, including also principles, curriculum, organization, and similar matters.

3. The history of Catholic education in this country can be properly understood only when it is seen in relation to other institutional developments, especially the growth of the Church and the evolution of public education. Hence, these institutional changes are indicated from time to time in the text.

4. This is not a finished account of the subject. There are, unfortunately, many periods and phases of the story that have received little attention from students. Until more records and sources are carefully studied there cannot be written a wholly satisfactory general history of Catholic education. Some of the more significant topics in need of investigation are suggested in the Problems for Investigation and Report.

It is hoped that graduate students may be stimulated to undertake the study of some of these problems.

Care has been taken to make this textbook suitable for both undergraduate and graduate classes. The former might concentrate on the text and do however much supplementary reading the instructor might think desirable. The Questions for Discussion are intended to make the volume more teachable for both types of classes. Graduate students should be sent to the Problems for Investigation and Report, and should carry on much more supplementary reading. The References are selected with care, and the annotations indicate something of their nature.

It is the hope of the authors that this volume may help stimulate the study of the history of Catholic education in this country not only by Catholic teachers but public educators and others as well.

THE AUTHORS

CONTENTS

	PAGE
INTRODUCTION BY THE MOST REV. JOHN B. PETERSON, D.D., BISHOP OF MANCHESTER - - - - - - - - - -	vii
AUTHORS' PREFACE - - - - - - - - - -	ix
CHAPTER	
I. OLD-WORLD BACKGROUND - - - - - - - - -	1
II. THE BEGINNINGS OF CATHOLIC EDUCATION IN THE UNITED STATES - - - - - - - - -	18
III. COLONIAL EDUCATION ALONG THE ATLANTIC SEABOARD - -	38
IV. EDUCATION IN THE YOUNG REPUBLIC (1789-1840) - - -	59
V. A CHANGING SOCIETY - - - - - - - - -	97
VI. THE EXPANSION OF CATHOLIC EDUCATION - - - -	115
VII. CATHOLIC EDUCATION AND THE STATE - - - - -	150
VIII. DEVELOPMENT OF SCHOOL ORGANIZATION - - - - -	181
IX. PROGRESSIVE TENDENCIES - - - - - - - -	204
X. SECONDARY EDUCATION - - - - - - - -	233
XI. HIGHER EDUCATION - - - - - - - -	259
INDEX - - - - - - - - - -	287

CHAPTER I

OLD-WORLD BACKGROUND

Continuity in History of Education. One of the most striking social phenomena in the contemporary United States is the magnitude and virility of Catholic education. Supported by the generosity of a people who already bear a share of the cost of public education, the institutions of Catholic education can to-day be found in all parts of the nation. Nor are they interested in offering merely elementary education; on the contrary, the system of Catholic education embraces a complete instruction from kindergarten to graduate school in the university. In diversity of subject-matter taught, these institutions bear close resemblance to all other private and public institutions, none of them, however, failing to provide the religious education which renders them truly Catholic.

Now, the fact in connection with this present large-scale system of education which most impresses the historian is that it has not come into existence ready-made. Its philosophy, principles, curriculum, methods were not, as Gladstone once said of the American Constitution, "struck off at a given time." Modern though Catholic education may appear at the present, it bears close resemblance, in essential features, to an education that was developed long before the twentieth century. If the study of the history of education has any intellectual and professional value, it is none other than that which comes with a realization that to-day's possessions are but the culmination of a thousand yesterdays.

The inspiration and motive, therefore, that fired the Catholic educators of the late sixteenth and early seventeenth centuries in the present boundaries of the United States must be sought in a study of the time in which they lived and the heritage which they possessed.

Foundations of Catholic Education. The historical foundations of Christian education can be traced back as far as the institution of the Church itself. Our Lord gathered about Himself loved disciples whom He prepared for the tasks of ministry that

they were to assume after His earthly mission was fulfilled. The perpetuation of His work was assured by the establishment of a teaching Church. From the issuing of the Divine injunction, "Going forth, therefore, teach ye all nations," to the twentieth century, the burdens and the opportunities of education have ever been assumed by the Church. In its moral and regenerative mission it is clearly a teaching institution. It teaches a way of life that very definitely assigns education its proper sphere in attaining the goal of existence. More narrowly conceived, the functions of school instruction have likewise been carried on by the Catholic Church from the simple teaching given to the early catechumens to the elaborate system of graded instruction in effect to-day.

The Middle Ages. It is not necessary, however, to go beyond the period extending from the sixth to the fourteenth centuries, that is, to the Middle Ages, to find the background for Catholic education in the United States. During this long period of time, the educational activity of the Church spread in all directions; only the briefest review can be made here. The supreme educational value of the Church lay, of course, in its moral and religious teaching, but it did not stop here. The reformation of a barbaric society was, in a word, its achievement. It placed before the Northman principles of noble conduct; it developed and spread around him art in its manifold forms; it demanded recognition for the sanctity of life and person, of wife and family, of master and servant; it gave him a liturgy by which he could give praise to God and visibly express his worship; and finally, it gave him institutions for education.

Types of Schools—Song and Parish Schools. One must resist the inclination to read into the educational conditions of the past the exactness that is characteristic of our own time. The "step-ladder" system so familiar to present-day Americans did not find a counterpart in European countries until recently. There have been among most peoples numerous parallel schools as well as lower and higher schools. Nevertheless an approximation to gradation is almost always to be found.

At the bottom of the educational system of the Middle Ages were the elementary song and parish schools. Whenever possible, each diocese had its song school. The impetus for the establishment of these schools was given in Rome by Pope Gregory the Great (540-614) who founded the *Schola Cantorum*. The song school was essentially for the purpose of training boys for the singing parts of the church services. Sometimes addi-

tional instruction was offered in religion, writing, reading, and the rudiments generally.

The practice of founding parish schools, which had begun earlier, is disclosed in a decree of the Council of Vaison, in France, in the year 529. This urged upon parish priests the establishing of schools within their parishes, as had already been done in Italy. These, too, like the song schools, were elementary in nature and frequently held in the priests' homes.

Cathedral Schools. One of the characteristic schools of this period was the cathedral school. This was essentially a grammar school. Its curriculum consisted of the seven liberal arts. In the beginning, the bishop was the teacher in the school, but in time this duty was usually assigned to an assistant, called *scholasticus*. The cathedral schools existed primarily for the preparation of those aspiring to offices in the Church, but lay pupils were also admitted. Some cathedral schools attained a considerable degree of eminence, as, for example, that of Notre Dame of Paris.

Monastic Schools. Another school equally characteristic of the medieval organization was that of the monastery. Although monasticism was not intended as an educational institution, it soon came to include teaching within its manifold activities. Without specifically providing for schools within the monastery, the *Rule* of St. Benedict, which became the model for the majority of monastic establishments, had a beneficial effect on the growth of schools. Provisions were made in the *Rule* for the reading to be done by the monks. Schools came, therefore, indirectly to teach the skills necessary for executing Benedict's provisions.

The monastic schools, however, did not cease their educational work on the completion of instruction in the tool subjects. The curriculum was comparable to that of the cathedral school. Great variations undoubtedly existed in the quality of the work done by the monastic schools; much depended on the interest of the abbot. Some monasteries carried the teaching of the arts to a very advanced stage, as, for instance, St. Gall, in Switzerland. When Greek learning was almost lost from the continent, a devotion to it was fresh and vigorous in Ireland. Thus, the monasteries opened their schools to boys destined for the religious life and likewise to those not so destined, diffused knowledge of the liberal arts, developed practical skills as in agriculture, preserved and extended the heritage of classical learning.

Burgher and Chantry Schools. Late in the Middle Ages schools supported by the free towns arose, particularly in the northern part of the German states. Even though these were municipal schools, provided to care for the needs of the rising middle class, they were frequently under the supervision of the bishop or his *scholasticus*.

Chantry schools owed their foundation to the willing of money for Masses. Sometimes the priest receiving such grants would be free to teach or not; sometimes the stipulation was included that he must teach.

Universities. Uniquely medieval was the university, the crown of the educational scheme. Modern universities owe their origin directly to those of the Middle Ages. Rising in obscurity (precise dates of origin cannot be ascribed to the earliest universities) they came in time to possess more or less common characteristics. Chartered by emperor or pope, or by both, they carried on the functions of both liberal and professional teaching. The usual organization was into four faculties: arts, theology, law and medicine. The fame of the university rested largely on the fame of its teachers. Thus, Paris owed much of its prosperity to the teaching of the quixotic Abelard, and Bologna to that of that solid scholar Irnerius. By the close of the Middle Ages, there had been established eighty-one universities, scattered from Spain to Poland, Italy to Germany, and extending across the sea to England and Scotland. Out of associations with Cambridge University came the first college in the United States, Harvard College, established in 1636. Catholic colleges and universities in this country found their prototypes in Jesuit institutions in Flanders. Thus the line of development of institutions of higher learning from Europe to America is direct. The various degrees, the university organization, the college, the curriculum, the features of student life of the present day—all bear evidence of the heritage we have received from the European universities of the Middle Ages. But above all other features common to the medieval and the modern university is the high-minded devotion to sound scholarship.

Religious Orders. In the new world as in the old, Catholic education was principally carried on by various Religious Orders. The first Catholic teachers (indeed, the first of all teachers) within the present bounds of the United States were Franciscan friars. St. Francis of Assisi secured in 1208 the approval of the Pope for his new body of friars who were to reform society mainly by their own example. Neither the Fran-

ciscans nor the Dominicans were primarily intended to form a teaching body. Both, however, extended their religious, charitable, and preaching activities to include that of teaching. The teaching given at the monasteries culminated in that given in the universities. Orders such as the Franciscans, Dominicans, Carmelites, and Augustinians were connected with the universities. The Franciscans included among their numbers Alexander of Hales, Duns Scotus, St. Bonaventure, William of Occam, and Roger Bacon. The Dominicans, or Order of Preachers, whose work was more essentially that of salvation through knowledge and education, numbered among their members Albertus Magnus, and Thomas Aquinas, the latter of whom has been regarded, since the time of Pope Leo XIII, as the patron of scholars.

Scholasticism. The center of intellectual interest in Europe from the sixth to the sixteenth century was the movement of scholasticism. Its period of greatest success was from the twelfth to the fourteenth century, and after this it suffered a decline. Essentially it was an attempt to harmonize revelation and philosophy. The result was the Christian employment of the pagan Aristotle, and a consequent attachment to logic, philosophy, and theology. Other subjects were studied, indeed, by the Schoolmen, but they were eclipsed by the three mentioned. The scholastic method, while it admitted of some variation as employed by various teachers, had certain common elements in use by all. It consisted of a thesis, a discussion of it, proof, objections, and the final solution of the proposition.* Scholasticism performed great intellectual service in defining the boundaries of the various sciences, in developing a scientific spirit, in training men to a rational way of life, and in giving an intellectual interpretation to the truths of revelation. It moreover provided a practical system of education in the schools and universities of the time.

Renaissance. The Middle Ages gave way in the fourteenth century to the modern era, beginning with the Renaissance or Revival of Letters. The Renaissance was essentially a return to the philosophy of life shown forth in the classic literature of Greece and Rome. There, the leaders believed, was the great treasure of literary wealth that would satisfy their longing for artistic expression, would furnish them with a wealth of noble thoughts and aspirations, and would at the same time provide a means for self-development to a degree impossible with the curriculum of the Middle Ages. It was largely a reaction from the religious atmosphere of the Middle Ages; its great emphasis

was placed on human qualities, and, therefore, the earlier movement is sometimes called humanism. Beginning in Italy, with the work of Petrarch (1304-1374) and Boccaccio (1313-1375), although some foreshadowing of the Renaissance spirit is discernable earlier in the later writings of Dante (1263-1321), the movement spread first throughout southern Europe and, later, into the northern countries. In its earliest stages, it became an eager search for manuscripts of the ancients, and an enthusiastic study of the ancient Greek and classic Latin. Petrarch took upon himself the task of recovering the Latin of the pagans. He chose Cicero as a model, and Cicero remained throughout the Renaissance the model of literary style. Petrarch was personally responsible for the recovery of many ancient manuscripts, and he was the propagandist of the movement. Through his offices, humanistic studies were granted a place in the University of Padua. By means of his *Sonnets*, his *Lives of Ancient Men*, and especially his *Letters*, Petrarch spread abroad among cultured classes his personal zeal for the new-old learning.

The recovery of Greek studies was due to the presence of a Greek from Constantinople, Chrysoloras, who had come to Italy on a diplomatic mission. From 1397 to 1400, Chrysoloras taught Greek at the University of Florence. Through his influence on large numbers of students, interest in this language was revived, Greek grammars were introduced, and eventually a whole new literature was offered for the pleasure of the cultured man. Through this revival, and the preservation of manuscripts during the Middle Ages, the modern world has come into possession of the chief works of the ancients which we now have.

The Renaissance Idea of Liberal Education. One cherished notion of the modern world for which we are indebted to the Renaissance period is that of a liberal education. Among the ancients, Aristotle had made the distinction between the practical and the liberal studies. The distinction, however, was unfortunately not much heeded among the Romans; and the Christians, bent on the mission of evangelization, were forced to restrain tendencies toward subjects the primary value of which was theoretical. The humanists of Italy recovered the idea of a liberal education. The full development of the individual underlies the following statement, taken from the writings of Petrus Paulus Vergerius, the Elder, an Italian humanist and professor in the University of Padua: "We call those studies liberal which are worthy of a free man; those studies by which we attain and practice virtue and wisdom; that education which

calls forth, trains, and develops those highest gifts of body and mind which ennoble men, and which are rightly judged to rank next in dignity to virtue only.”¹ The education of man as man, with only secondary importance attached to his vocational needs, is thus emphasized. In the view of the humanistic educator this could be best achieved through the study of the classical Latin and Greek writings. The term *humanities* arose to indicate the contribution that the classic literature could make in the development of human virtue and perfection.

Renaissance in North of Europe. In the south of Europe, the Renaissance movement degenerated into license and loose living. The higher ideals of beauty and grace declined to a search after the mere superficialities and pleasures of life. The uses of learning came to be largely personal and ornamental. In northern Europe, on the other hand, the interest in learning came more to be regarded as a means of reform, social, religious, educational. There the emphasis was more frequently placed on the character elements in education. In keeping with the seriousness of German character, Jacob Wimpfeling wrote, “Of what use are all the books in the world, the most learned writings, the most profound research, if they minister to the vainglory of their authors, and do not, or cannot, advance the good of mankind? Such barren, useless, injurious learning as proceeds from pride and egotism serves to darken understanding and to foster all evil passions and inclinations; and if these govern the mind of an author, his works cannot possibly be good in their influence.”²

The more serious reform aspect of the Renaissance in the north of Europe may be seen in the fact that Hebrew came to be assiduously studied there in order to bring out more carefully edited texts of the Old Testament. The best-known, though by no means the only prominent humanist of northern Europe, was Erasmus (1466-1536), a cosmopolite of his world, born in Rotterdam, a traveler and teacher in most of the countries of the continent and even in England. He was associated with such men as John Colet, Thomas More, Juan Luis Vives, and Pope Paul III. As an educator, Erasmus was, no doubt, eclipsed by the Spaniard, Vives, who interested himself in all questions of education ranging from consideration of the ideal teacher to the curriculum and the methods of teaching.

¹ Paul Monroe, *Textbook in the History of Education* (New York: The Macmillan Co., 1926), p. 365.

²*Ibid.*, p. 363.

Humanistic Schools. (1) The *universities* began to substitute the classical for the medieval Latin, and slowly to add Greek, which was taught in the University of Paris as early as 1458. Among the German universities, the new learning was first recognized in the University of Erfurt in 1494. In England, the new materials and spirit were introduced by students who had come in contact with the Italian leaders. In Oxford, the new learning was fairly well established late in the fifteenth century, while in Cambridge it was introduced in the second decade of the sixteenth.

(2) Although the influence of the Renaissance and the humanistic ideas spread throughout practically all types of schools, it was particularly in the secondary schools that their influence was felt. The universities were not all enthusiastic for the new learning. The opposition of some led to the creation of new schools. These, intended at first primarily for members of the nobility, came to be called *court schools*. The many petty Italian and German rulers held court, and the dignity of the court was frequently increased by patronage of learning. The scholars who gathered around the courts were often in charge of the education of the children of the court and sometimes of friends and relatives likewise. The most famous of these was that of Mantua, directed by Vittorino of Feltra under the patronage of the Gonzaga family. In Germany the name given to the institutions almost identical with the court schools of Italy was *Fürstenschulen*. In all of these, there was an attempt to blend the literary, social, physical, and religious elements of education.

(3) The schools of the *Brethren of the Common Life* were prominent in the Low Countries and parts of France and Germany. These were some of the most successful schools of the late Middle Ages and Renaissance periods. They were particularly interested in vernacular instruction of the poor, and in the study of Greek and Hebrew.

(4) The most prominent humanistic school in Germany became the *Gymnasium*. Throughout four centuries the *Gymnasium* has been the chief secondary school in Germany. In its beginning, its chief purpose was to teach the pupil to speak and write Latin, Cicero being recognized as the master. The rigid classical character of the original school has gradually, under pressure, given way to modification. One by one, new subjects have been introduced into the original curriculum of Latin and Greek. The almost exclusive monopoly of the field of secondary

education by the *Gymnasium* has been lessened by the development of new institutions.

(5) In 1635 there was founded the Boston Latin Grammar School, the first American representative of the famous English *grammar schools*. The same humanistic training that had been adopted by the English grammar schools (adopted, because these institutions had in many cases been founded prior to the Renaissance) was continued by the Latin grammar schools in America. Although this institution was never very well adapted to American conditions, it is significant as the precursor in New England of the academy, which in turn was followed by the public high school.

(6) *The schools of the Society of Jesus* represent some of the most successful of the humanistic institutions. The proper consideration of these schools, however, belongs more to the period of the Catholic Revival and, as such, will be treated below.

The Protestant Revolt—in General. After October 31, 1517, when Martin Luther posted his ninety-five theses on the university church door at Wittenberg, a momentous movement was under way. Primarily a religious event, the Protestant Revolt had immense consequences for social, political, and educational affairs likewise. The immediate effect everywhere was injurious to education. The great humanist, Erasmus, wrote: "Where Lutheranism prevails, there the sciences decay." And Melancthon, the most prominent practical educator among the Protestants, declared:

Studies which should develop the intelligence as well as morals are neglected and nothing is left of general knowledge; what is called philosophy is empty, fruitless deception which leads to quarreling. True wisdom which came down from Heaven to control men's emotions is banished.

And Luther saw the effects of the movement he was leading.

Everywhere [he says] schools fall into decay. It will come to such a pass that schoolmasters, pastors, and preachers must resign and devote themselves to handwork.

And again, he states in 1530:

The universities of Erfurt and Leipzig and many others are deserted, as well as boys' schools everywhere, so that it is lamentable to think thereof, and little Wittenberg almost alone must do its best.³

³For all three quotations, see I. L. Kandel, *History of Secondary Education* (New York: Houghton Mifflin Co., 1930), p. 71.

The immediate effect in Germany of the dissolution of the monasteries and religious houses was that there was a great decline in the attendance at the various schools. The loss in numbers is particularly evident in the case of the universities. Cologne saw a decline in its student body from 2,000 at the close of the Middle Ages, to 370 in 1516; to 251 in 1521; to 54 in 1534; Erfurt, where Luther had been educated, had in 1521, 311 students, while three years later there were only 34; Rostock declined from 300 to 15 students in 1535; Vienna's enrollment dropped from 661 in 1519 to 12 in 1532; and Prague was left from a university of thousands of students, with 30 in 1550.¹ On the other hand, somewhat to balance this decline, must be mentioned the establishment of new universities during the Reformation period in Germany. Beginning with Marburg, founded in 1527, there were also among the Protestant universities founded within a century Königsberg, Jena, Helmstadt, and Dorpat. There were also seven Catholic universities established in the German states in the same period.²

One effect of the Reformation that has had a great influence upon education in the United States was the transfer of authority from the Church to the State. Early in his break, Luther appealed to the civil authorities. In the confusion that was everywhere so real, with the hold of the old Church gone in many of the German states and municipalities, and the Lutheran denomination not yet strong enough to command respect and obedience, the civil authority was appealed to for the support of education, since education was to be regarded as desirable both from the spiritual point of view and as an aid to the state. Responsibility for the establishment of schools was thus placed on the civil authorities. Luther advocated, among other things, that the school day be two hours long, learning a trade at home to be the occupation of the pupil when not in school; that the curriculum be humanistic, but that to Latin and Greek be added Hebrew and the vernacular, and mathematics, science, and music; and that education should be state-supported and state-controlled. He said:

I by no means approve of those schools where a child was accustomed to pass twenty or thirty years in studying Donatus or Alexander, without learning anything. Another world has dawned in which things go differently. My opinion is that we must send the boys to school one or two hours a

¹See Patrick J. McCormick, *History of Education*, p. 212.

²Monroe, *op. cit.*, p. 417.

day, and have them learn a trade at home the rest of the time. It is desirable that these two occupations march side by side.³

The practical effect of the recommendations of Luther, and more particularly of Melancthon, the "Preceptor of Germany," was the establishment of public school systems in several of the German states. Town or municipal schools are not to be thought of as non-existent prior to the Revolt. In the later Middle Ages, especially in the German states, there was a considerable number of schools under the direction of the town authorities. But it is true that the Reformation movement accentuated the growth of public schools and put them frequently on a state rather than a municipal basis. In 1524 the city of Magdeburg established its schools according to Luther's ideas. Melancthon was most influential in sending out schoolmasters from the University of Wittenberg who put his ideas into effect. One of the first to follow his plans was the elector of Saxony, who in 1528 formulated plans for Latin schools for the entire electorate. In 1559 the Duke of Würtemberg adopted a plan which looked to the education of all the people but it was not accepted by the state until 1565. The plan provided for an elementary school in every village, in which reading, writing, religion, and church music were to be taught. In every town and city there was to be a Latin school and, above this, the higher Latin school, later combined with the lower to compose a *Gymnasium*. Above the whole scheme was placed the University of Tübingen. The Saxony plan was revised in 1580 to include vernacular schools, and in this form it remained almost unchanged until 1773. The first enactment by any state for compulsory education for children of all classes, which had been advocated by Luther, was made by Weimar in 1619. It provided for the education of both boys and girls from the sixth to the twelfth year. In 1642 the Duchy of Gotha, under the leadership of Duke Ernst the Pious, formulated a plan for the schools which was, at least in principle, adopted by the other German state systems of education and continued down to the establishment of the Republic. There was to be compulsory attendance from the fifth year; the school year was ten months long; the school day was from nine to twelve and one to four every day except Wednesday and Saturday afternoons, which were free. The subjects to be studied were the usual rudiments of reading, writing, religion, music, and arithmetic. Prussia, which organized its system in 1648, at the

³Monroe, *op cit.*, p. 413.

close of the Thirty Years' War, gradually until the eighteenth century, and then rapidly, gained the ascendancy in school legislation. During the first half of the nineteenth century the influence of the Prussian system upon schools in the United States was very marked. Educators and others brought back to this country glowing tales of efficiently conducted schools, and helped to arouse opinion in favor of a better system of public schools. Germany, more than any other European country, except France in the nineteenth century, carried the principle of State education to an advanced form of centralization.

England. In England under Henry VIII the religious houses were suppressed almost universally. In 1536 the monarch ordered the dissolution of some 375 smaller religious institutions, and in a few years the larger monasteries fell likewise. All types of schools were affected by the Protestantization of England, but the records are more complete for the grammar schools and the universities. An English historian of this period has shown that most of the 300 grammar schools in existence in 1535 were either closed by Henry or Edward, or plundered and weakened.⁴ Cardinal Gasquet estimated that some 8,000 religious were expelled from their houses, and that probably ten times that number were dependent upon them.⁵ In all, over 600 monasteries, 90 colleges, 2300 free chapels, and 100 hospitals were seized, giving the monarch an annual income of 150,000 pounds. Of this vast sum, scarcely anything was devoted to educational purposes.⁶ The dissolution of the religious houses attached to the universities (almost 300 in connection with Oxford were affected) resulted in a very marked decline in the number of students, and a deterioration in the quality of the work done. In 1535 Oxford granted 108 degrees; the following year, after the attack on the monasteries had begun, the number fell to 44. The average number granted from 1548 to 1553 was 33.⁷ Some new colleges, however, were founded and *regius* professorships endowed out of the spoils from the seizure of religious institutions. The decline in all kinds of education had become a fixed thing, and England was a long time in recovering her former prestige in this field. Even down to the middle of the

⁴Arthur F. Leach, *English Schools at the Reformation*, Westminster, 1896, p. 5.

⁵Francis A. Gasquet, *Henry VIII and the English Monasteries* (London, 1890), II, p. 323.

⁶Frank P. Graves, *History of Education During the Middle Ages* (New York: The Macmillan Co., 1910), II, p. 195.

⁷Francis A. Gasquet, *op. cit.*, pp. 423 f.

nineteenth century there were not as abundant provisions for education generally as there had been prior to the religious changes.* England, however, it must be noted, never adopted the Lutheran principle of state control and support of education. For the most part, down to the late nineteenth and the early twentieth century, education was in the hands of private benefactors, religious and charitable organizations, and local units of government.

Under the successors of Henry VIII, that is, Edward VI and Elizabeth, the completion of the Protestantization of England was effected. The *Thirty-nine Articles* were determined upon as the doctrine of the Anglican Church; the Oath of Supremacy of the king as the head of the national church was insisted upon; and the new church supplanted the old in the control of education. Dissenters and Catholics alike were deprived of teaching opportunities. All Catholic priests were subject to perpetual imprisonment; as late as 1782, Catholics were fined for not attending the Established Church; double land taxes might be imposed on all Catholics, who were likewise prevented from inheriting land; and all who refused to deny the doctrine of transubstantiation were excluded from all offices in the civil or military service. At length, but not until the Emancipation Bill of 1829, these inequalities were abolished.

Meanwhile, many Catholics who could afford it sent their children to the continent for their education. Colleges for priests were established at Rome, Valladolid, and Douai. The first provision for higher education for English lay Catholics on the continent was made in the founding of the college of St. Omer, near Calais, France. The first college for Catholic laymen in England was started at Stonyhurst by the Jesuits in 1794.

Ireland. Several of the Irish monasteries were among the chief lights of learning in the Middle Ages. While the study of Greek languished on the continent, it continued to flourish among the Irish monks. The monasteries of Armagh, Kildare, Clonard, Bangor, Lismore, Cork, and Ross were distinguished from the fifth to the seventh century. When Charlemagne revived education in his empire in the eighth century he placed in charge of the royal school Alcuin, the monk called from the cathedral school at York, who had been educated in Ireland. Irish monks were an effective force in reviving interest in learning during this time.

*Patrick J. McCormick, *op. cit.*, p. 227.

Ireland's influence in cultural studies, however, was not to continue so fruitful. The Danish invasion in the eighth century, followed by the Norman in the twelfth, had a disastrous effect upon libraries, monasteries and schools. The defection of England under Henry VIII from the Church, resulted in the fastening upon Ireland of the "Church of Ireland," supported by the tithes even of those who remained loyal to Rome, who formed the great majority. Education of Catholics either in Ireland or on the continent was forbidden. The severest kind of penal legislation was imposed on the great body of Irish people. A person educated abroad could never sue in the courts, nor receive an inheritance, and forfeited all his possessions. Despite these oppressive measures, Irish schools were erected on the continent at Louvain, Douai, Antwerp, Paris, Salamanca, Lisbon, Prague, Rome, and several other places. This system of foreign education was only partially satisfactory, since only comparatively few were able to avail themselves of its opportunities. Notwithstanding the lifting of the penal laws in the nineteenth century, Irish schools still feel the effects of the oppressive laws of the Reformation period.

The Catholic Revival. The reform spirit that had been felt for a number of years prior to the revolt led by Luther eventuated in two chief measures: one was the appointment of the Commission on Reform by Pope Paul III in 1537, and the other was the summoning of the Ecumenical Council of Trent in 1545. The latter met at various times over a period of years, its final reports being made and signed in 1563.

While the Commission on Reform was instrumental in calling attention to some of the prevailing abuses and evils in education, it was the Council of Trent that was really influential in effecting educational as well as religious reforms. Perhaps the most important educational achievement of the Council was the decree that every diocese should have its own seminary for the preparation of priests. The courses to be pursued and the qualifications of the teachers likewise received attention from the Council. Preaching in the vernacular was recommended, the Sunday school for religious education was to be established, the parish school was to be reopened wherever it had been closed, and teaching Orders were encouraged. The general decrees were to be adopted locally by diocesan synods.

Pope Paul III opened the Roman Seminary, and St. Charles Borromeo, the Archbishop of Milan, opened three seminaries in

his archdiocese. Seminary education thus became the established type of preparation for prospective priests.

Of the teaching Orders that were established as part of the Catholic Reaction, the two which were most significant as far as influence upon the United States is concerned, were the Order of St. Ursula, and the Society of Jesus. The former was founded in 1535 by St. Angela Merici, of Lombardy, Italy. She considered the religious education of girls the greatest need of her time. From informal modest beginnings, her Sisters spread their activities into Italy, France, and Germany. They founded the first school for the education of girls in North America, at Quebec, in 1639, a school which has continued to the present time. Within the limits of the United States they were likewise pioneers, having opened their first institution in New Orleans in 1727.

The most numerous and in many ways the most successful schools of the post-Reformation period were those conducted by the members of the Society of Jesus. The Society was organized by St. Ignatius Loyola in 1534, and received recognition as a Religious Order by Pope Paul III in 1540. The members of the Order, in large numbers, devoted themselves to the work of higher education. One of the first problems to which they addressed themselves was that of bringing some degree of order into the conduct of schools. Over a period of some fifteen years the problems of curriculum arrangement, organization of content, development of methods of teaching, and preparation of teachers were under constant discussion, study and experimentation. Added to this was a period of fifty years of teaching experience. The result was the *Ratio atque Institutio Studiorum Societatis Jesu*, adopted in 1599. The *Ratio* was a set of regulations governing the organization and administration of colleges. It was a practical guide in the arrangement of curriculum materials, based, in part, on the common characteristics of the humanistic schools, and, in part, on the long experience of the Jesuits. The *Ratio* of 1599 remained the authoritative guide for the Order until 1773, when the Society was suppressed. The restoration of the Order came in 1814, and in 1832 a revision of the *Ratio* was made. In essentials, it followed that of 1599.

The schools were divided into *studia inferiora* and *studia superiora*, the former being the lower humanistic institutions, and the latter, the higher colleges and universities, with full professional faculties. The curriculum of the lower schools was divided into five and sometimes six classes, three being given

over to grammar, one to the humanities, and one to rhetoric. The philosophy courses in the *studia superiora* covered three years, and included mathematics and science.

The success of the Jesuit schools may be attributed to several factors, among others: (1) the teachers were better prepared than the average humanistic teacher; (2) the methods of instruction that were employed were superior to methods in vogue at the time; and (3) no tuition was charged.

The influence of the Order spread immediately. Although, following the counsel of their founder, the Jesuits refused to begin a college where a full number of teachers was not available, nevertheless, numerous institutions sprang up. By the time the Society was suppressed, there were probably 22,000 members, most of them engaged in educational work, and it was estimated that there were over 200,000 students in the seven hundred institutions conducted by the Society.

Summary. The beginning of education in the American colonies is often referred to as a period of transplantation. And so it was. The types of schools and the educational theories prevailing in the mother countries were adopted by the colonists. Insofar as these colonists were Catholics they were but carrying on a tradition as old as Christianity itself. The roots of Catholic education in the United States thus go back many centuries. The full flowering of Catholic education in Europe came in the Middle Ages when provisions were very generally made for teaching, from the simple instruction given in the song and parish schools up to the advanced and professional studies of the medieval universities. The unity in education which prevailed at that time was disrupted by the Renaissance, which, with both a pagan and a Christian side, revived the notion of liberal education, re-emphasizing the classic Latin and Greek as a means of education. The disruption was completed by the Protestant Revolt, which weakened education generally and resulted in the closing of many schools, its greatest practical influence being in the direction of state control and support of education. In turn, the Catholic Revival, following the Revolt, afforded a new stimulus to educational reforms, through the founding of new teaching Orders, such as the Ursulines and the Jesuits, both destined to become very influential in American education. The line of development is therefore continuous, although the connection of American education with European is to be found rather in the philosophy and motivating spirit of education than in programs of study.

QUESTIONS AND EXERCISES

1. Name three permanent educational influences of the Middle Ages that have affected education in the United States.
2. What was the greatest effect of the Protestant Revolt upon education? Defend your opinion.
3. Is the defense of public education that was made by Luther the same as that used today?
4. What was the origin of the medieval college?
5. How do you account for the prevalence of the lecture method in university teaching today?
6. Summarize the ideas held by St. Thomas Aquinas on the work of the teacher.
7. How has your education been affected by the humanistic movement?
8. Is the notion of liberal education applicable to only one level of instruction, as the secondary or the higher? Why?
9. Is the defense of classical education today made on the same basis as in the days of the early Renaissance leaders?
10. Trace the steps in the preparation of a Jesuit professor.
11. What outstanding differences can you find between medieval and modern universities?
12. Why could the early teaching Orders, like the Ursulines, offer a better type of education than that prevailing outside the schools of Orders?

SELECTED READINGS

- Catholic Encyclopedia*, and the *Cyclopedia of Education*. See articles on scholasticism; Society of Jesus; medieval education; Reformation; and related topics.
- Drane, A. T., *Christian Schools and Scholars* (London: Longmans, Green, and Co., 1867). Two volumes.
- Fitzpatrick, Edward, *St. Ignatius Loyola and the Ratio Studiorum* (New York: McGraw Hill Book Co., 1933).
- Graves, Frank P., *A History of Education During the Middle Ages and the Transition to Modern Times* (New York: The Macmillan Co., 1910).
- Haskins, Charles H., *The Rise of Universities* (New York: Henry Holt and Co., 1923).
- Kandel, I. L., *History of Secondary Education* (New York: Houghton, Mifflin, 1930), Chapters III, IV.
- Leach, A. F., *English Schools at the Reformation* (Westminster: Archibald Constable, 1896).
- Magevney, Eugene, *Christian Education in the Dark Ages* (New York: Cathedral Library Association, 1900).
- McCormick, S.T.L., Ph.D., Patrick J., *History of Education* (Washington, D. C.: The Catholic Education Press, 1915), Chapters X-XX.
- Marique, Pierre J., *History of Christian Education* (New York: Fordham University Press), Vol. I (1924), Chaps. 3-9; Vol. II (1926), Chaps. 1-6.
- Monica, Sister, *Angela Merici and Her Teaching Ideal* (New York: Longmans, Green & Co., 1927).
- Monroe, Paul, *A Textbook in the History of Education* (New York: The Macmillan Co., 1926), Chaps. V-VII.
- Rashdall, H., *The Universities of Europe in the Middle Ages* (Oxford: The Clarendon Press, 1895).
- Reisner, Edward H., *Historical Foundations of Modern Education* (New York: The Macmillan Co., 1927), Chaps. X-XVIII.
- Schwickerath, R., *Jesuit Education; Its History and Principles in the Light of Modern Educational Problems* (St. Louis: B. Herder, 1904).
- Woodward, W. H., *Vittorino da Feltre and other Humanist Educators* (Cambridge: Cambridge University Press, 1905).

CHAPTER II

THE BEGINNINGS OF CATHOLIC EDUCATION IN THE UNITED STATES

Continuation of European Tradition. In the preceding chapter mention was made of the beginning of American education as a period of transplantation. Such transplantation is to be found in the ideals and principles of education rather than in the actual schools. Neither parish, cathedral, monastic nor other type of medieval school was carried over to the new world. In other words, no exact duplication of European educational practices was made by the early colonists, and this was due primarily to the disparity of conditions in the two continents. The schools that were evolved in the settled cultured life of Europe would have scarcely been suited to the savage, primitive life that awaited the explorers and the missionaries to the Indian. But the spirit of Catholic education was kept alive even under such different circumstances.

Two Cautions. In estimating the success and failure of Spanish and French civilizing efforts among the savages there are two points of view to be constantly kept in mind. First, the activities that took place within the confines of the present United States constituted but a fringe of more important activities to the north and south. The centers of both the Spanish and French life and culture were outside the confines of the United States—in the one case in Mexico City, and in the other, in Quebec and Montreal. The missions in the Southwest and in the Mississippi Valley were but the outposts of more significant colonizing efforts. To see either the Spanish or the French success at its best, one should look to Canada and to below the Rio Grande.

Secondly, the objectives of the Spanish and the French missionaries are, generally speaking, in sharp contrast with the purposes of the colonists along the Atlantic. This is particularly true with reference to the attitude taken toward the Indian. To the English, the Indian was an impediment to progress, to be at least pushed back, if not exterminated. The

case of the Reverend John Eliot, the so-called "apostle to the Indians," is remembered mainly because, among the English, he was an isolated individual attempting to Christianize and civilize the savages. On the other hand, one of the prime motives for the expeditions of the Spanish and French was religious. For that reason Franciscan friars accompanied many of the Spanish explorers in Florida and the Southwest; and Jesuits, the French in the Mississippi Valley. If mistakes were made, these were due chiefly to estimating the Indian too highly. They confidently looked to the time when he could be absorbed into Spanish life, and even inter-marriage was encouraged. Their grand visions were partly realized in spite of the sober facts concerning the ability and temperament of the Redman.

Explorers and Explorations. Within two decades after Columbus' landing in the Bahamas the attempt was made to explore and retain some portion of the new continent for Spain. In 1513 Juan Ponce de Leon, the governor of Porto Rico, visited the mainland and called it Florida. He was unsuccessful in his search for rich treasure or the elixir of life, but his expedition resulted in establishing the Spanish claim on the mainland. Six years later (1519) Pineda explored the north shore of the Gulf of Mexico. Cortez had brilliantly conquered Mexico in 1519-1521. His success fired Vasquez to attempt once again what he had endeavored to do in 1520, to subdue the region north of Florida, now known to us as South Carolina. But Vasquez failed in 1525. In the year 1528 one of the most daring and futile undertakings began when Panflo de Narvaez and three hundred followers attempted to renew Spain's title to Florida. They wandered aimlessly, led by treacherous savage guides, hither and thither, with little hope and less plan. Ships and supplies gone, the main body of the expedition was lost in the Gulf of Mexico, probably near the mouth of the Mississippi. Of all the adventurers who had begun the journey there remained only the leader Cabeza de Vaca and three companions. For eight years these four traversed great forests, parched deserts, and broad rivers, until they arrived in 1536 at Culiacan, on the Gulf of California, a town which had been established six years before by Guzman in an expedition intended to push the Spanish influence northward and, perhaps, to find rich mines and cities, vague rumors of which had been spreading abroad. De Vaca gave support to the tales of the "Seven Cities of Cibola." In 1540 the Indians of Arizona were surprised by an expedition of three hundred Spaniards and eight hundred Mexican Indians,

under the leadership of Coronada, governor of the province of New Galicia. These adventurers found, not cities flowing in wealth, but the humble pueblos of Arizona and New Mexico. They apparently got as far as Kansas, probably crossing that State twice. The Colorado River and the Grand Canyon were discovered at this time but these hardly fulfilled their expectations. In the meantime Hernando de Soto landed at Espiritu Santo, in Florida (1539), wandered at random as far as the Washita River, and finally was buried in the Mississippi, which he had discovered.

Settlement. In the Southwest, Franciscan friars opened missions along the Rio Grande and the Gila in 1582. New Mexico came under the authority of Spain in 1597, with the successful conquest of Don Juan de Onaté. Santa Fé was founded as the seat of Spanish power in the north in 1598, thus becoming the oldest town in the Southwest. For a time Spain was successful in the rather barren stretches of New Mexico and Arizona. By 1630 fifty missions had been established, ministering to ninety pueblo towns. Then the movement of expansion turned to the west and north, until in the memorable year 1776 San Francisco was founded.

French Intervention. In the meantime the French were busy with plans of empire in the new continent. By 1534 Montreal, and by 1542 Quebec had been established. Conflict was to come later between the Spanish and French in Florida. A Huguenot expedition discovered the St. John's River in Florida and settled at Port Royal in 1562. The colony did not prosper. Two years later another party came and settled, this time on the St. John's. Philip II of Spain soon made plans to oust the French from his dominion, Pedro Melendez de Aviles being commissioned for the expedition. He established, in 1565, the town of St. Augustine, the oldest east of the Mississippi. The Huguenots were cruelly massacred to the number of eight or nine hundred. An attempt was made to avenge this massacre in 1567, but France soon surrendered all claims to Florida.

Spanish expeditions were sent to the Texas territory beginning in 1689. The occasion was the attempt of the French to win the Mississippi Valley. La Salle had traversed the route of the Great Lakes and the Chicago-Illinois portage in one of the most brilliant explorations ever attempted on the continent. It was not until 1699, however, that a permanent French settlement was made in Louisiana, at Old Biloxi. The first Spanish expedition was unsuccessful but others followed. Eventually the

center of Spanish life in Texas was located in San Antonio, which was founded in 1718, the same year in which New Orleans was founded by the French.

California. A long-standing interest in California did not eventuate in action till 1769. The name itself was employed with several meanings from 1539, when it appears to have been first used by a Spanish explorer. The widespread ignorance of the regions now known as Lower and Upper California led to much confusion. Lower California was settled much the earlier of the two regions, by the Spanish working up from Mexico. The Jesuits, the original missionaries, were replaced by the Franciscans in 1767. The leader of the Franciscans was the famous Junipero Serra, who later became so influential in Upper California.

Why did the Spaniards become interested in Upper California in 1769? The motives were several: the desire to evangelize the natives; the spreading influence of France and England on the North American continent; and the advances made by Russia. The Bering Straits had been discovered in 1728 by an explorer in the employ of Russia; and in 1741 Russia claimed much of Alaska. In 1768 Spain ordered the occupation of San Diego and Monterey.

Serra and the Missions. The expedition which was planned under the leadership of José de Galves was to be composed of two parts, one by land and the other by water, each part to be organized in two divisions. Father Serra, then leader of the Franciscan missions of Lower California, cooperated with the military expedition, with the result that three friars were to accompany each division. Father Serra himself was one of the land party, having resigned his previous position. From this date, 1769, to his death in 1784, he was at the head of the Franciscan missions, and through his rare qualities of industry and tact he built up a system for the civilizing and Christianizing of the natives that must always be reckoned one of the great accomplishments of the mission period.

When Serra died he had to his credit the founding of eight missions: San Diego, San Carlos, San Antonio, San Gabriel, San Luis Obispo, San Juan Capistrano, San Francisco, and Santa Clara. By the time the occupation of California was completed there had been erected four presidios, or military establishments. Two hundred and fifty soldiers were to be attached to each, but seldom did a presidio have its full quota. Three pueblos had been established: Los Angeles, San José, and Banciforte. The

pueblo was an independent town, self-governing, with its own officials, served by the friars but not subject to them as were the missions.

Government. The theory upon which Spanish colonization was founded regarded the new lands and their inhabitants as possessions of the Crown. Extreme paternalism was the policy in the government of the New World. Minute and specific legislation for the control of affairs in New Spain was promulgated by the sovereign, who had destroyed whatever representative government there had been in Spain by dissolving the Cortes. The Council of the Indies was established to have general supervision over all Spanish possessions in the Western Hemisphere, political, ecclesiastical, and economic. Trade and commerce were especially the concern of the Casa de Contratacion.

Territory was divided into provinces and districts, in charge of governors and deputies. The entire provincial system owed obedience to the viceroy, resident in Mexico City. The distance of the viceroy from the settlements in the Southwest led to considerable confusion and weakness in administration. The establishment of the Spanish pueblos, which possessed a degree of political autonomy, was the beginning of many of the cities of the Southwest.

Checked History of the Missions. After the death of Serra, the mission system continued to spread as rapidly as before, despite the degraded character of the Indians of California. By 1834, the year of the secularization of the missions, there were in existence twenty-one institutions, having a population of 30,600. At the same time the Spanish population was on the increase. From 990 in 1790, it grew to 4,250 in 1830, and 5,780 in 1840.

The prosperous condition of the mission system was, however, not to endure. In 1824 revolution in Mexico had resulted in the establishment of a republic, and this led to the destruction of the missions. The communities were broken up; property was confiscated and was to be held thereafter by individual Indians; and the friars were replaced by the secular priests. In 1834 the blow fell on the California missions as it had earlier on those in Mexico. The first results were disastrous to the spiritual and material welfare of the Indians. No steps were immediately taken for supplying secular clergy. The Catholic population speedily declined, the economic conditions were unfavorable, and greed and rapacity reached out for the possession of the mission property. At length a bishop for Upper and Lower California was appointed, but before his projects could be under-

taken successfully, he died. Two years later (1848) California passed to American control.

Missions and Education. The first opportunities for education within the boundaries of the present United States were provided by the Spanish friars in Florida and New Mexico. The common practice of creating a school in connection with a church began in the very earliest days of Catholic missionary activity in the New World. If the Spanish possessions north of the Rio Grande and the Gulf of Mexico could not boast of such achievements as that of the University of Mexico (founded in 1551) or of the Cathedral of Mexico (begun in 1573), this was not due to lack of interest or energy on the part of the Spanish but rather to the character of the Indians and the accidental features of politics and geography. Secure foundations were laid for the educational development that did take place.

Educational Legislation of Ximenes. The legislation of the great Franciscan Cardinal Ximenes, framed in 1516, at the prompting of the saintly Bishop Las Casas, the historian of the Indies, provided for the liberty and protection of the natives of the New World. It looked toward the time when the Indians would become a very real part of the Catholic civilization and culture carried over from the Old World. Each village of the natives was to have its school as well as a church and hospital. The sacristan of the village church was to be the school teacher, and was charged with the responsibility of teaching the children to read, taking particular care to gradually accustom the Indians to the Spanish tongue. The parish priest was to exercise oversight of the school and see that each child was taught according to his talents as well as instructed in the Faith. The aim was to give at least a rudimentary education to all the native population.

The subjects studied up to nine years of age were reading, writing, religion, Spanish, and vocal and instrumental music, the latter two being popular with the children. After the pupil was nine years' old the education became essentially practical and vocational. The trades of tailoring, shoemaking, carpentering, carving, blacksmithing, brickmaking, and stonecutting were all introduced in this industrial scheme. Girls were taught sewing and spinning. In connection with this vocational education it must be noted that the Spanish missionaries were responsible for introducing domestic animals, the cow, the horse, and the sheep; numerous plants and fruits; and mechanical improvements, like the plow, in agriculture.

This legislation was effective in producing results. As early as 1531 the Bishop of Mexico reported that each convent of the Franciscans in his diocese had a school, that many schools for girls were in operation, and that the Franciscan college in Mexico City was attended by more than 600 Aztec youths.

Education in Florida. The Church in Florida dates back to 1565, almost to the time of the Council of Trent. The educational work of the Franciscans there began on a systematic foundation in 1594, when twelve friars arrived from Spain to aid four already present. Missions were established in many places. By 1634 there were 35 friars with 44 missions and 30,000 converts. Twelve years later the missionaries had increased to fifty. The work of conversion and civilization was pushed on. Even the establishment of a classical school was effected as early as 1606 in St. Augustine.

The work in Florida was not, however, to be of permanent duration. The Apalachees revolted against Spanish rule in 1703. The missions present only a history of stagnation or decay from the middle of the seventeenth century. In 1736 Bishop Tejada reopened the classical school in St. Augustine but it did not last long. In 1740 Governor Oglethorpe, of Georgia, led an expedition against Florida and a long war followed. The Franciscans once again in 1785 reopened a school in St. Augustine, but when Florida was annexed by the United States (1817) there was little left of the Catholic colony. Thus a period of approximately two centuries was characterized by barren results. It was the familiar story of a grand plan with but little accomplishment.

In New Mexico. When Don Juan de Onaté took possession of the New Mexico territory in 1598, he had in his company seven Franciscan friars. These were established in the chief Indian towns as the expedition moved northward. Churches, convents, and schools were constructed. In a report to the king by Father Alonso de Benavides, an early historian of the Province, published in 1630, it is stated that several schools were in existence. The precise number is unknown. Benavides reports that in that year there were 50 Franciscans in New Mexico serving over 60,000 Christian natives in 90 pueblos, grouped in 25 missions, each pueblo having its church. The plan, no doubt, was to instruct the entire school population of the tribes converted to Catholicism. And this was at a time previous to the establishment of schools in the English colonies, and before it was common to have a comprehensive system of public education in European states.

Decline. But these foundations were not to endure. The Indians revolted against the entire system of Spanish rule and civilization in 1680. The destruction was complete. Ten years later there was not a single Spaniard in the whole of New Mexico. Eventually, however, the friars returned and set about the task of reestablishing Catholicity in the region, although the success of early days never returned. By 1806, it is true, the schools of Santa Fé had 480 children in attendance, but it was not until the cession of New Mexico to the United States and the establishment of an American bishop that the Catholic system of education came into full vigor. In the meantime, the sons of St. Francis found new outlets for their zeal in Texas and California.

In Texas. The educational work in Texas, begun in 1689, proceeded along much the same lines as in New Mexico. The military expeditions were accompanied by the friars, who soon interested themselves in teaching religion, morality, and vocational subjects to both boys and girls. Despite most unfavorable conditions, the work of evangelizing and educating was in the main successful. "It is necessary first to transform them into men," said one of the missionaries in speaking of the natives, "afterward to labor to make them Christians." One by one the tribes were converted, with the exception of the Comanches and Apaches. The mission region extended from the Rio Grande on the southwest to the Sabine on the east, and from the Gulf of Mexico to the mountainous region of North Texas. San Antonio was the center of the friars' activities, several flourishing mission villages having been established in its vicinity. Spanish settlers were never numerous in Texas, this condition accounting for little record of schools for Spanish children until a late date. There was a school set up in San Antonio about 1789 which lasted approximately thirty years. If the savages learned little of academic subjects, they did acquire some of the rudiments and some training in the cruder trades. More important, probably, was the substitution of a settled for their former wild life.

In California. Although the educational work of the Franciscans in Upper California belongs to the post-Revolutionary period, the foundations for it had been laid much earlier. In fact, the endeavors here were just as much a result of the legislation of Ximenes as were those in Florida and New Mexico. While it is true that there were no schools in the strict sense established until 1793, educational activity in the broad sense was begun as early as 1769, when Serra founded the mission of San Diego, as previously mentioned. The very life of the mis-

sion house was educational in nature. Serra insisted on separating the Indians from the Spanish soldiers, fearing unfortunate results if the missionaries had to contend with the evil influence of some of the barracks men. A description of typical mission life as practiced in San Gabriel in 1776 is found in the diary of Father Font, a Franciscan who visited there at that time:

The discipline of every day is this: in the morning at sunrise, Mass is said regularly, and in this, or without it, if it is not said, all the Indians join together, and the padre recites them all the Christian doctrine, which is finished by singing the Alabado, which is sung in all the missions in one way and in the same tone, and the padres sing it even though they may not have good voices, inasmuch as uniformity is best. Then they go to breakfast on the mush (atole) which is made for all, and before partaking of it they cross themselves and sing the Benedito; then they go to work at whatever can be done, the padres inclining them and applying them to the work by setting an example themselves; at noon they eat their soup (pozolo) which is made for all alike; then they work another stint; and at sunset they return to recite doctrine and end by singing the Alabado. . . .

If any Indian wishes to go to the woods to see his relatives, or to gather acorns, he is given permission for a specified number of days, and regularly they do not fail to return, and sometimes they come with a gentile relative who stays to catechism, either through the example of others, or attracted by the soup, which suits them better than their herbs and eatables of the woods, and thus these Indians are wont to be gathered in by the mouth.¹

The mission life, in truth, took on many of the characteristics of strict monastic and convent life. The great end in view was the formation of Christian character, to be achieved by religious instruction and practice, industrial occupation, and strict discipline. The separation of the sexes was introduced by Serra and became a fixed practice. Little attention was paid to literary education, the emphasis being placed on the training in trades. Father Lauzuen, who succeeded Serra in 1784, introduced formal schools, but even then the important element was vocational. This was but natural at a time when books were scarce and the basis for theoretical education was so generally lacking. The reform of the lives of the natives and the instilling of habits of work and industry were the first requirements. It is a question whether the friars could have done more than they did in developing intellectual education.

Governor Borica in 1795 issued a circular to the heads of the missions directing them to establish a school in every mission,

¹Elliott Coues, *On the Trail of a Spanish Pioneer—The Diary and Itinerary of Francis Garcés (1775-76)* (New York: Francis P. Harper, 1900), Vol. 1, p. 262.

and to teach the Indians to speak, read, and write Spanish, to the absolute exclusion of the native language. There appears to have been little attention given to this order. Borica himself attempted to found schools for Spanish children in the garrisons and pueblos. The entire Spanish population of California at this time was probably around 1,500. With few opportunities of finding suitable teachers, the first school was founded in the public granary in San José. Thus began the first system of public schools in California. The curriculum was very simple, consisting of Christian doctrine, reading, writing, and perhaps elementary arithmetic. Illiteracy was common during this period. In 1791 only two out of twenty-eight soldiers in San Francisco could write; in 1794 not a single man in the garrison there could write; in 1800 many soldiers acting as corporals could not be promoted because of their inability to read.

Summary of Spanish Mission Education. From the point of view of lasting effect, the educational activity of the Franciscan missions, whether in Florida, New Mexico, Arizona, Texas, or California, cannot be classed with projects undertaken in the English-speaking colonies. The missions are gone; they arouse today the interest of only the student. The substitution of a secular clergy has in time brought a different type of educational administration. But one conclusion is quite evident: the introduction of the Spanish missionaries into Florida and the great Southwest was an event of not only religious history but of educational history as well. Wherever the missionary traveled and established himself, some attempt at education was made. The doctrines and practice of Christianity supplanted the pagan superstitions of the savages. A new view of life was preached; the foundations for earning a more certain livelihood were laid. If the teaching that was given was elementary, it was for a primitive people living among primitive circumstances.

Establishment of the French Power. French attempts at exploration in the New World began in 1524, the year when John Verrazano, a Florentine sailor in the employ of Francis I, visited the Atlantic coast from North Carolina to Newfoundland. His purpose was undoubtedly to discover a short water route to China. A decade later (1534) Jacques Cartier sailed up the St. Lawrence to the first rapids at La Chine, named Mont-Real. His experiences were such as to discourage further French expeditions in the dreary and inhospitable Canadian wilds. Added to these drawbacks were the troubles brewing at home with the Huguenots.

Later, the French made incursions into Florida, all unsuccessful. These Protestant attempts of 1562 and 1564 resulted in arousing the enmity of the Spanish, as indicated above, who, in 1565 under Melendez, established St. Augustine and massacred the French. Soon after, the French relinquished all claim to Florida and turned their attention to Canada once more.

Quebec, founded in 1608 by Champlain, was from the beginning a permanent settlement. From here the French influence and expeditions spread southward and westward; in the east they were blocked by the powerful Iroquois, traditional enemies of the French and friends of the English. Montreal was founded shortly after (1611) and gradually the Great Lakes were visited. The savages of the northwest country soon became familiar with the fur trader, the priest, and the adventurous, reckless *coureur de bois*. Conceived on a grand scale, the empire of New France extended from the St. Lawrence to the Gulf of Mexico. The tale of French colonization, romantic and heroic though it may be, discloses the reasons for the ultimate failure of French enterprise in effecting permanent homes. The exercise of authority was jealously guarded by the king. A system of paternalism grew up which left the settlers deprived of initiative and responsibility. The lure of fur trading brought the daring and adventurous to the interior, but they were rovers. Finally, the sullen and fierce Iroquois stood in the path of the French colonist.

Nicolet, an emissary of Champlain, had penetrated the central Wisconsin country by 1634. Jesuit priests offered the sacrifice of the Mass before two thousand savages at Sault Ste. Marie in 1641. More traders, Radisson and Grosseilliers, probably reached the Mississippi by 1659, and built a fort on Lake Superior. Joliet and Marquette made their way over the Fox-Wisconsin portage in 1673 and they too reached the Father of Waters. Finally, La Salle, haughty, ambitious, but fearless, added the Mississippi Valley to New France between 1679 and 1682. His way was over the route of the Great Lakes and the Chicago-Illinois portage. By 1699 a settlement was made in Louisiana at Old Biloxi, and by 1718 New Orleans had been founded.

Missionaries almost invariably accompanied exploring expeditions. Missions were sprinkled through the practically unbroken forest land of the Illinois and Louisiana territory. Their operations were confined mainly to Indian villages. The Jesuits were most prominent, but La Salle was accompanied by Recollect Fathers, and Sulpicians also engaged in missionary endeavors. The latter had a mission at Cahokia on the Mississippi, while the

Jesuits were established at Kaskaskia. By 1690 the population of the vast empire of the French was not more than 12,000, while that of New England and New York was 100,000.

Education in French Territory: New Orleans. The city of New Orleans was described in 1722, four years after its founding, in the following vein:

A hundred barracks placed in no very good order; a large warehouse, built of timber; two or three houses which would be no ornament to a village in France; one-half of a sorry warehouse formerly set apart for divine service, and was scarce appropriated for that purpose, when it was removed to a tent. . . . What pleasure, on the other hand, must it give to see this future capital of an immense and beautiful country increasing insensibly and to be able to say that this wild and desert place, at present almost entirely covered over with canes and trees, shall one day, and perhaps that day is not very far off, become the capital of a large and rich colony.²

Socially the prospect was uninviting. The population was composed largely of the outcast and criminal classes of France. The Negro slaves outnumbered the whites. Whatever interest in education existed was possessed by only a few of the inhabitants. Bienville, the founder and governor, a man of undoubted ability, was intent on the improvement of the moral and social conditions of the city. One of his first acts after founding the city was to arrange for the coming of the Capuchin friars to take charge of the parish and to teach. Two came in 1722, one of whom, Father Cecil, established a small school for boys. At this time the city contained not more than 300 inhabitants.

Bienville was likewise interested in securing Jesuits for educational purposes in New Orleans. They did establish a missionary station there, but it was impossible to found and support a college. Bienville even addressed a petition to the king for this purpose, declaring that it was necessary for the welfare of the colony that a college be established "for the study of the classics, of geometry, biology, etc., and where the youth of the colony would be taught the knowledge of religion, which is the basis of morality." But this appeal was fruitless.

Ursulines. The first successful attempt in placing schools on a permanent foundation was made by the Ursulines in 1727. Ten Sisters of that Order set sail from France on February 22 of that year bound for New Orleans. The Superior was Mère Marie Tranchepain of Rouen, a convert of scholarly attainments. A description of the eventful voyage was left by Sister Stanislas in a series of letters to her parents. Tempests were frequent,

²*Journal of a Voyage to North America*, Vol. 2, p. 276.

corsairs trailed the little *Gironde*, which struck a rock once, the captain treated the Religious brutally, and the trip was long-drawn-out, five months having passed before they reached the mouth of the Mississippi. Here they stuck fast in the mud, and



THE URSULINES AT THEIR FIRST INDIAN MISSION
St. Labre's on the Tongue River

had to go ashore in small boats, it being two weeks more before they arrived in the city. Thus landed on August 7, 1727, *the first professional women school teachers on what became United States soil*. Sister Stanislas naïvely wrote: "The city is very beautiful but it has not all the beauty the songs attribute to it. I find a difference between it and Paris; the songs may persuade those who have never seen the capital of France, but I have seen it and they fail to persuade me."

Institutions. Soon the Ursulines had established a convent and Sisters' school, the first in the present limits of the United States, a hospital, and later an orphanage. Rich and poor girls alike became pupils, and Indian and Negro women and their children became evening pupils in Christian doctrine. The school began with 24 boarders and 40 day pupils.

Ursuline Ideals. In the *Constitution of the Ursuline Order* we have set before us the educational ideals of this Order as well as of other teaching Orders.

The Ursuline Order has been instituted, not only for the salvation and perfection of its members, but also in order that these may help and serve

their neighbor by the instruction of young girls, whom they must labor to bring up in the fear and love of God, leading them in the way of salvation, teaching them every social and Christian virtue, and preparing them to be a source of edification to others by practice of these virtues.

This vocation is eminent, and it ought to be esteemed by those whom God has called thereto; for in following it they are doing with advantage the office of the Guardian Angels, an angel being charged to guard a single soul, and that by ways secret and invisible; whereas an Ursuline can direct several souls by ways exterior, sensible, and proportionate to their capacity. And this need not astonish us, as God has, since the Incarnation of His Divine Son, raised men above angels, to aid and cooperate in the works of grace.

The principal end of the Ursuline's vocation being to give a good and solid education to young persons, according to their condition, all the teaching religious ought to prepare themselves in the sciences and arts, so as to be always capable of meeting the exigencies of the times, and to be thoroughly master of all they may be called on to teach.

The Sisters will rejoice in the Lord and take a spiritual pleasure in teaching poor girls, honoring therein the mission of our Divine Saviour, sent to evangelize the poor.

And, as there is a vast difference between engaging in some great employment and applying one's self to it through a spirit of vocation and grace when one is called by God; so it is very important for Ursulines to know and understand that they have been called by God to instruct young girls, and that they will receive grace to acquit themselves well of the duties of this vocation. Hence they ought to apply themselves cheerfully to these duties for the sole glory and love of God.

Conduct of the Schools. The following is the program of the school day as it was outlined in the *Rules of the Ursuline Religious*, printed in Paris in 1705:

Program of Studies, 1705

MORNING

(1½ hours).

Prayers.

Reading (manual work).

Arithmetic.

Writing.

Recess.

AFTERNOON

(2½ hours).

Prayers.

Reading (manual work).

Religious instruction.

Prayer, examen.

Recess.

Program of Studies, 1860

MORNING

- 8:30 Prayers, recitation of lessons, correction or preparation of duties.
- 9:30 Reading.
- 10:00 Lesson in arithmetic.
- 10:45 Lesson in writing.

AFTERNOON

- 1:30 Lesson in manual work, during which there is recitation of beads and spiritual reading.
- 3:15 Lesson in grammar, exercises in orthography, or other exercises.
- 4:15 Religious instruction.
- 4:45 Prayer, examen.
- 5:00 Recess.

The school-day in the early period was short, only four hours; but so, too, was the vacation period, only three weeks. There were, however, many feast days, and every Saturday afternoon was free.

Methods. Reading, writing, and arithmetic, together with catechism and industrial training, constituted the simple but substantial program. Reading was given considerable importance. In teaching reading the teacher first read aloud, the pupils following in a low tone. The pupils then recited, the older pupils reading first, and then practicing writing and "casting accounts" while the others were being heard. Spelling was taught in connection with reading. Arithmetic was given but little attention, as was true in the early public schools also. Writing was taught by the use of written models that were copied by pupils with the aid of quill pens. The methods, in a word, were crude but characteristic of the time.

Religious instruction was always regarded as the most important part of the school's work. It included prayers, daily examination of conscience, preparation for the sacraments and daily study of the catechism. It was chiefly for this purpose that the school existed, and the principal lesson for the girl to learn was "to know, love, and serve God, in order by this means to become one day blessed."

Pupil Assistants. One feature of the methods employed by the Ursulines was the use of pupil assistants, or *dizainières*, as they are called in the *Rules*. These teacher assistants were selected from among the more capable pupils and were to serve in various ways to aid the teachers. They cared for some problems of

discipline, cared for textbooks, taught prayers to beginners, and quizzed their own groups of ten or twelve pupils. The system was not unlike the Lancastrian monitorial system of a century later.

Vocational Work. A feature of the Ursuline system everywhere was non-academic work. Sewing, knitting, fine needlework, and the making of artificial flowers were usually included in the daily program. It was customary for the Sister in charge, or one of the pupils, to read some sketch or story while the girls were engaged in this hand work. This kind of training was absolutely necessary, for the city had a large element composed of girls gathered from the streets and houses of correction in the large French cities. In time the effect was noticeable in the elevation of the moral and social tone of the city.

Political Changes. From the beginning the Ursulines had been treated kindly by the mother country. The expenses of the voyage were assumed by the state, and the nuns were given a fixed salary until the school became self-supporting. In 1740 there were set aside 12,000 livres in the budget of the colony for the support of the twelve nuns and the orphans. The government encouraged education and aimed at establishing schools for both boys and girls. The school for boys under the Capuchins continued, and in time other schools were likewise opened.

Spanish Control. The Spanish government, assuming control in 1769, continued the same policy of encouraging education. Governor Miro in 1788 reported six schools in the city—a Spanish school, four private French schools with 400 pupils, and the academy and school of the Ursulines. The Spanish school was intended as a regular college, the government even having sent several professors from the Spanish universities for its staff. The institution, however, did not rise above the rank of an elementary school. The number of pupils never exceeded thirty, and the classics were ignored, partly because of lack of interest and partly because of dislike of the Spaniards.

Nationalistic jealousies and enmities were a source of disturbance. The Spanish government was chagrined at the lack of support of the government school, while the private French schools and those of the Ursulines were in a flourishing condition. Bishop Penalvert of Havana, visiting New Orleans in 1795, praised the schools of the Ursulines, and prescribed certain regulations for the teachers in the private schools, to safeguard the religious welfare of the pupils, since he feared reper-

cussions from the French Revolution. The Bishop complained that the nuns were too enthusiastically French in sentiment.

French Control. In 1803 when Spain restored Louisiana to France, the prioress of the Ursuline convent, with fifteen other Sisters, departed for Havana, where they established a convent. Nine nuns remained in New Orleans, in the meantime securing assistants from Canada and France.

American Control. When Napoleon sold Louisiana to the United States, the Ursulines, fearful of the consequences of this change of authority, appealed to Jefferson and received promises of protection for the property and rights of the Sisters. The first American governor, Claiborne, treated them with equal respect, and under peaceful political conditions the schools began to flourish. During the Battle of New Orleans the classrooms of the institution were converted into infirmaries for the sick and wounded. The work of the Ursulines in New Orleans has continued to the present time and has expanded to include collegiate education. In 1912 a charter was obtained from the state legislature enabling the Ursulines to grant college degrees, but it was not until 1927 that college work actually began.

Other French Schools. The great expanse of New France between the St. Lawrence and New Orleans never had such educational opportunities as existed in these two parts of the empire. Settlements were few; residence was not of a permanent character, since French dominion was founded on fur trading rather than agriculture. The migration of the pioneers necessitated the migration of the *curés*, who were the original teachers. Schools were begun in several places but their history frequently was broken rather than continuous. Private individuals often employed itinerant teachers for their sons. Whatever teaching was done was invariably of a most elementary nature.

St. Louis. St. Louis had a resident priest soon after its founding in 1764, as did Ste. Genevieve, a neighboring settlement; and in both places schools were established, that in St. Louis in 1774, by Jean Baptiste Trudeau. He continued this school for almost fifty years. Another was attempted in 1797 but it lasted only a few years. The first English school was opened in 1804. At the time of the Louisiana Purchase (1803), St. Louis numbered only 1,500 to 2,000 inhabitants, some of the wealthier of whom sent their sons to Canada and even to Europe, to be educated in the universities.

Kaskaskia, Mackinaw. At both Kaskaskia, Illinois, and Mack-

inaw Straits, Michigan, the Jesuits at an early period established schools, probably for both the French and the Indians, the Indian schools being concerned primarily with industrial training.

Detroit. Detroit, founded by Cadillac in 1704, soon after offered some education for both French and Indian boys, although it is impossible to say just when the schools were begun. In any case, by 1755 provision had been made for having a "Director of the Christian Schools." The parochial work was carried on successively by the Franciscans and Jesuits.

Vincennes. The earliest mention of school instruction being provided in this old French town was in 1786, when the pastor, Father Peter Gibault, wrote to the Bishop of Quebec that he taught the children not only Christian doctrine but also reading and writing.

Maine. As early as 1640 French Capuchins laboring among the Indians of Maine established a school for their charges. Cardinal Richelieu took particular interest in this venture, transferring certain property rights to the Capuchins to provide a permanent endowment for the undertaking.

Summary. It is to the Spanish Franciscan friars that credit is due for the first schools established by Europeans within the limits of the United States. Benavides' account of the New Mexican schools was *published* several years before either the Boston Latin School or the Dutch School in New Amsterdam was opened, and the *earliest* Franciscan schools in New Mexico were probably begun a quarter-century before. There was a classical school in Florida in 1606. The work of the friars in civilizing and Christianizing the Indians was such that, as Blackmar writes, "history records no better work ever accomplished in modern times for an inferior race." It was all essentially an educational process, even though schools in the sense of strictly academic institutions were uncommon.

Of the three centers of French life on the new continent only one, New Orleans, was located within the confines of the present United States. This was from the very beginning a well-founded permanent settlement. Throughout the Mississippi Valley there were occasional settlements of the traders and trappers. Their roving life never allowed for the development of education that took place in New Orleans. Here there arose a diversified and well-staffed system of schools taught by the best-prepared teachers of the time. Despite political and nationalistic difficulties, education under the Ursulines prospered. And even amid

the most unpromising conditions in the Mississippi Valley the teaching mission of the Church was carried on by Capuchin, Franciscan, and Jesuit.

QUESTIONS AND EXERCISES

1. Compare the attitude toward the Indians displayed by the Spanish with that of other national groups in colonial days.
2. Show how the paternalistic attitude of the home government hindered the healthy growth of New Spain.
3. How was the educational progress in the Spanish colonies conditioned by the desire to transplant Spanish culture?
4. Explain the governmental administration of the Spanish colonies.
5. Evaluate the emphasis on vocational education in the missions.
6. Show how the educational work of the missions was not confined merely to direct school instruction.
7. Explain how the transmission of European culture was effected by the Spaniards.
8. Trace the expansion of French power in mid-America.
9. Explain the advantages and disadvantages of the mission system.
10. Contrast the educational achievements of the French and the Spanish in the territory that became the United States.
11. What permanent influences come down from Spanish colonial times?
12. Indicate the significance of the educational ideal expressed in the quotation from the Ursuline Constitutions.

TOPICS FOR INVESTIGATION AND REPORT

1. Describe the education of the Indian of the Southwest before the coming of the white man. (See Davidson—*History of Education*, on primitive education, or works on anthropology.)
2. Sketch the life of Father Junipero Serra.
3. Explain the efforts of Las Casas on behalf of the Indians.
4. Find what was done in establishing educational opportunities in Quebec by the French in colonial times.
5. Trace the development of Ursuline education in New Orleans since French days.
6. Give an account of the educational development in Mexico in colonial times.

SELECTED READINGS

Blackmar, Frank W., "Spanish Colonization in the Southwest," *Johns Hopkins University Studies in Historical and Political Science* (Baltimore: The Johns Hopkins Press, 1890), Vol. VIII, Chap. IV.

This is an excellent short account of the frame of government that the Spanish colonies were under.

Bolton, Herbert E. (Editor), *Spanish Exploration in the Southwest, 1542-1706, Original Narratives of Early American History* (New York: Charles Scribner's Sons, 1916), Sections II and III.

This collection by one of the outstanding scholars of this period of American history will serve to give much of the temper and color of the colonial scene.

Bourne, Edward G., *Spain in America, 1450-1580* (New York: Harper and Brothers, 1904).

Chapters 13, 15, 17 and 20 of this account in the American Nation Series, though now old, give a good summary of the cultural and political conditions in the Spanish Southwest.

Clinch, Bryan J., *California and Its Missions* (San Francisco: Whittaker and Ray Co., 1904). Two volumes.

A detailed account of the mission system.

Coues, Elliott, *On the Trail of a Spanish Pioneer—The Diary and Itinerary of Francis Garces, 1775-76* (New York: Francis P. Harper, 1900). Two volumes.

This is one of the best source accounts of the experiences of the early pioneers.

Fay, Edwin W., "The History of Education in Louisiana," United States Bureau of Education, *Circular of Information*, No. 1 (1898).

This account, though now old, gives the essential facts concerning the educational work of the Ursulines in New Orleans.

Helps, Sir Arthur, *The Spanish Conquest in America* (London: John Lane, 1900-04). Four volumes.

Vol. IV, Book XXI, Chapters I, IV and V give valuable information concerning the military expeditions of the Spanish and the life in the colonies.

Muller, O. F. M., Seraphim, "The Apostle of California," *Thought*, Vol. IX (Dec., 1934), pp. 458-76.

This gives a good short account of the life and work of Father Serra.

Priestley, Herbert I., *The Coming of the White Man*, Vol. I of *A History of American Life* (New York: The Macmillan Co., 1929).

Chapters II, III, V, VI, VIII and X contain a wealth of material pertaining to this chapter. The author is one of the few outstanding historians of this subject.

Repplier, Agnes, *Junipero Serra, Pioneer Colonist of California* (New York: Doubleday, Doran and Co., 1933).

This is a very well written account of the great mission founder by one of the most talented contemporary writers.

Schlarman, H. H., *From Quebec to New Orleans* (Belleville, Illinois: Buechler Publishing Co., 1929).

This is a long account of the French expeditions in the New World by the present Bishop of Peoria. Chapters VI, VIII, X, XI, XIII and XXXII are most useful for this chapter.

Thwaites, Reuben Gold, *France in America, 1497-1763* (New York: Harper and Brothers, 1905).

This is a companion volume to *Spain in America* by Bourne. Chapters I, II, V and VIII will be found useful.

CHAPTER III

COLONIAL EDUCATION ALONG THE ATLANTIC SEABOARD

The Colonial Scene: Population. Although there are but few authentic records remaining that depict the position of the Catholic Church in colonial days, some attempt must be made to describe the circumstances of the time. A proper understanding of the education of any people or time can never be achieved by studying that institution alone. Since education is so subject to the conditions under which it exists, these conditions must be analyzed.

Population statistics are particularly difficult to obtain. Harper's *Atlas of American History*¹ gives the total population in the thirteen colonies in 1770 as 2,205,000. Of this number, 450,000 were located in Virginia and Kentucky; 309,000 in Massachusetts; 250,000 in Pennsylvania; 200,000 in Maryland; and 20,000 in Delaware. The largest cities were Philadelphia (28,000 inhabitants); New York (21,000); Boston (15,520); Charleston (10,000); and Baltimore (5,000). The total Catholic population in 1770 was, roughly, between 20,000 and 22,000. What Catholics there were, were settled principally in Pennsylvania and Maryland. In the former colony, they were mostly German in nationality, with smaller numbers of Irish, Scotch, and French. In Maryland, they were largely English or Irish in origin. The places of Catholic settlement were scarcely worthy of the name of towns. With the exception of Philadelphia, there were St. Mary's, the capital of Maryland for sixty years, which was never more than a small village; Annapolis, which had in 1770 no more than forty dwellings; and such places as Goshenhoppen, Cone-wago, and Lancaster, which were merely straggling villages, the people clustering about the church, and extending out into the country districts. New York and New Jersey had but few Catholics. In New York City Catholic life was given an impetus during the governorship of Thomas Dongan (1683-1688), but it ceased with the Orange Revolution under Leisler. An act of

¹New York, 1920.

1700 provided perpetual imprisonment for any Catholic priest found in the colony. Beyond the Alleghanies lay the French settlements of Detroit, Green Bay, Peoria, Cahokia, Fort Chartres, Kaskaskia, Prairie du Chien, Vincennes, Natchez, New Orleans, and Mobile. Of the number and condition of people in these settlements little was known in the eastern colonies even as late as 1785. Scattered along the Atlantic coast and leading an impoverished life were the remnants of the dispersed Acadians, wrested from their homeland since 1755. Some attempt was made to alleviate their condition in certain places, as, for example, in Philadelphia in the seventeen-seventies.

Social and Political Conditions. Not only were the Catholics a very small minority in colonial population, but they were a seemingly insignificant and scarcely tolerated group in social and political life. They were a people apart, outside the main currents of life in the colonies, shut out from the opportunities of cultural development open to other denominations. In practically every colony, with the exception of Pennsylvania, to be a Catholic meant deprivation of certain civil and political rights and privileges. The penal legislation of colonial days aimed at the suppression of the Catholic Church. The mercy of executives was the only mitigating factor. The aristocratic organization of society in the South remained a handicap in educational development for both Protestants and Catholics. With eyes fixed on England as the model in education, the colonists were slow in providing for their own schools. Since the defection of the house of Baltimore, Catholics became a despised people even in Maryland. The list of signers of the Declaration of Independence contained but a single Catholic name, Charles Carroll of Carrollton; and the Constitution of 1787 was signed by only two Catholics, Thomas Fitz Simons, and Daniel Carroll. Now and then a Father Farmer or a Father Molyneux would through personal influence temper the prejudices existing against Catholics in non-Catholic minds, but such influence was but temporary. Right down to the Revolution there was a continued cry of "no popery."

Religious Circumstances. To care for this body of Catholics there was a group of perhaps thirty priests. Since the suppression of the Society of Jesus in 1773, the priests in America continued to live under the rule of Father John Lewis. Since 1759 the control of ecclesiastical affairs had been placed with Bishop Richard Challoner, who was the Vicar-Apostolic in London. Europe had to be looked to for the clergy, since there was no

adequate provision for their education in the colonies; and the missionaries here had the most exhausting labors to endure.

Summary of Educational Development. Under the inauspicious circumstances sketched above, the Church was most active in education. By the outbreak of the Revolution there had probably been established some seventy Catholic schools. Many of these were in the French and Spanish possessions and had little permanent influence except that of the Ursulines in New Orleans. Along the eastern coast, however, were being placed the foundations of an orderly school system. The settled town life of the eastern colonists promoted an educational development that was impossible on the frontier. *We thus find in the colonial period along the Atlantic the foundations laid for a scheme of elementary and higher education which has lasted till the present day.*

Characteristics of Schools. The outstanding characteristic of Catholic colonial schools was their religious purpose. In this they were not unlike the contemporary schools of other denominations. Religion supplied the motive force for education; instruction was to be given not only in the usual elementary subjects but also, and primarily, in religion. With the exception of the efforts at Newtown and Bohemia, instruction was not carried beyond the elementary level. The Pennsylvania schools were mainly German, except that of St. Mary's in Philadelphia. In some schools the teachers were laymen, in others the priests themselves taught. In colonial days, throughout the future United States, teaching was not a highly esteemed calling. Standards were universally low; in fact, teaching as a distinct occupation was rather the exception than the prevailing practice. Teachers frequently carried on other occupations while at the same time instructing children. In New England a not uncommon institution was the "dame school," frequently held in the kitchen of some woman of the village who perhaps had a little more experience than her fellow townspeople. Washington Irving depicts the Dutch schoolmaster in the person of Ichabod Crane, a dreamy, shiftless, and impractical person.

A type of schoolmaster frequently found in Pennsylvania and Maryland was the "redemptioner" or indentured servant. An Anglican minister who was a friend and neighbor of Washington wrote in 1773:

At least two-thirds of the education we receive are derived from instructors who are either indentured servants or transported felons. Not a ship arrives either with redemptioners or convicts in which schoolmasters are not as regularly advertised as weavers, tailors or any other trade;

with little other difference that I can hear of, except perhaps that the former do not usually fetch as good a price as the latter.

In St. George County, Maryland, in 1754, of the twelve teachers, six were free men, two were indentured servants, and four, convict-servants. So poor was the quality of work done by the county schools in Maryland which had been established by the legislature, that by the time of the Revolution they had practically outlived their usefulness.

The Catholics, it must be admitted, fared considerably better than their contemporaries. In New Orleans the teaching was done by one of the best prepared groups of European teachers. From their origin, the Ursulines had insisted on long and careful education of their own members. And in both Maryland and Pennsylvania the pastors of the congregations and the directors, if not the teachers, of the elementary schools, the preparatory schools at Bohemia and Newtown, and the college in the latter place, were some of the best-educated priests of the Society of Jesus. Some entered the missionary field in the colonies after a career of teaching in their English colleges in Europe. And Goshenhoppen had as the head of its school a former rector of Heidelberg University, in Germany. The educational activities of the Jesuits elsewhere may have been more splendid, but they built just as solidly here in their little colonial schools as they did anywhere. *If a single body is to be chosen as responsible for the foundations of Catholic education in the United States, the Society of Jesus must be the one selected.*

Conduct of the Schools. The patterns for Catholic colonial schools were found in Europe. Probably the two chief sources of influence in determining the kind of schools to be established here were the *Ratio Studiorum* of the Jesuits, and the *Volksschulen* of Germany. The influence of the *Ratio* was probably greater in the classical school in Newtown than anywhere else in the colonies, since that rule is concerned primarily with classical education. The English Catholics in Maryland could not have been influenced much by the grammar school then prevalent in England, because the Catholics were excluded from educational opportunities there.

The *Volksschulen* in Germany in the early eighteenth century were numerous and inefficient. As the elementary schools for the common people, they taught the traditional subjects of reading, writing, religion, singing, and simple calculation. The teachers were unskilled, usually carrying on another avocation

at the same time. However, the new conditions in Pennsylvania demanded readjustment; and after a period of some forty years, the colonial schools were securing better teachers than were common in the elementary schools of the home country. This divergence from European models becomes more marked with time.

Methods and Textbooks. We know little about the actual classroom procedure of the colonial days. This was a period when consciousness of method was not very keen. A large share of the work must have been done by the catechetical method, oral response, direct telling by the teacher, and, in writing, the imitation of the teacher by the pupil. Instruction was generally individual, thus making for a great waste of time. Practically nothing is known about Catholic textbooks of colonial days. Perhaps the Germans made use of crudely printed textbooks then numerous in Germany. The Jesuits may have brought over some of their own from their colleges. But about this matter there is no certainty.

Non-Catholic Educational Development. The contemporaneous development in education outside the Catholic schools produced three distinct types of schools: first, the parochial type, of which the Catholic schools were an example; second, the pauper school type; and third, the compulsory State type.

In regard to the first, nothing needs to be added to what has been said except to point out that the Catholics were not alone in maintaining their own colonial schools. The parochial type of school was best developed in Pennsylvania, largely on account of the mixture of races and denominations. The Quakers, Lutherans, Moravians, Mennonites, Dunkers, and others associated educational duties with their parish organizations. The minister was frequently the teacher of the subjects, which in all cases were elementary.

In Virginia and others of the southern colonies, the social ideas brought from England were reflected in the attitude toward education. The Anglican church became the established church; society was rigidly stratified. The aristocratic element, which was dependent upon slavery, believed that education was a matter to be cared for by the individual parent in cooperation with the church. But legislation was passed for the education of paupers, which was to be provided for by their being apprenticed to masters of trades. Private tutoring, with charity schools under the control of the church, and travel to England for higher education—such was the educational system in Virginia.

This attitude of non-State control in education was exemplified also in the colonies of New York, New Jersey, Delaware, Maryland, North and South Carolina, and Georgia.

The third, and most permanent attitude for the country generally, was developed in New England. The homogeneity of the people in respect to race, language, and religion, fortified by Calvinist doctrines, led to the union of Church and State. The civil state was the handmaid of the ministers. On their instigation, legislation providing for a certain amount of compulsory education was passed by Massachusetts in 1642 and 1647. This system dominated in New England, with the exception of Rhode Island, the refuge of the non-conformists of Massachusetts. The scheme embraced an organization of elementary town schools, higher Latin grammar schools, and a college (Harvard) for both religious and civic purposes.

Higher education in colonial days included the founding of Harvard (Puritan, in 1636), William and Mary (Anglican, in 1693), Yale (Congregational, in 1701), Princeton (Presbyterian, in 1746), Pennsylvania (Non-denominational, in 1753-55), Kings' College, now Columbia (Anglican, in 1754), Brown (Baptist, in 1764), Rutgers (Reformed Dutch, in 1766), and Dartmouth (Congregational, in 1769).

Summary of Difficulties. The difficulties facing colonial Catholics in establishing schools are best described in the following quotation:

Before the foundation of Georgetown College in 1789, there was no successful Catholic school for secondary training; and of elementary or parochial schools before the American Revolution we know hardly anything since "exceedingly little has come down to us about the academic side of these early schools." The reason is apparent to all who are cognizant of the social and political status of Catholics in the English colonies. The century and a half preceding the victory of Yorktown was an epoch of life-in-the-catacombs for the Catholics in the future Republic. This fact has been repeated so often in these pages that it need not be emphasized. Ignored socially, crushed by iniquitous laws, persecuted by ingenious methods which came to life in Elizabeth's reign, Catholics living under the British flag found it to their advantage to hide from those who would rob them of their Faith. From all the professions, in the army, the navy, in the skilled crafts and in places of political preferment, Catholics had been eliminated completely. The freedom which came to the American Catholics under the Federal Constitution of 1789 came also to English, Irish, and Scottish Catholics at the very time the First Provincial Council of Baltimore was holding its sessions, in 1829. It is this element of crypto-Catholicism in the English colonies which must be known and appreciated, if in a subject so essential to Catholic life as the education of the little ones, we hope to understand the absence of elementary school training in

the days before the Republic was thoroughly organized. The historian of the American Church, therefore, finds only a blank wall of silence when he questions those early years for the facts of its educational origins. The reasons are apparent. Catholics did not write much about their methods of education. Prejudice was still a vital factor in the social and civic life about them; for, though in leaving England, Ireland and Scotland, Catholics felt they were freeing themselves and their children from the incubus of hatred which had never lessened from the reign of Elizabeth, in reality they were entering a land where the spirit had not lessened to any appreciable extent.²

Beginnings in Maryland. Nevertheless, beginnings were made in the English colonies by members of the Society of Jesus in Maryland. The Jesuit mission established here, in the refuge for English Catholics, has been continued to the present time and constitutes the Maryland-New York Province of the Society today. On March 25, 1634, the colony sent out by Lord Baltimore landed on St. Clement's Island, in the lower Potomac. Soon after, a permanent settlement was made at St. Mary's. In the original expedition there were five Jesuits. At their head was Father Andrew White, one of the foremost English Jesuits of the time, a scholarly man who had held the positions of Prefect of Studies, and Professor of Sacred Scripture, Dogmatic Theology, and Hebrew in the English colleges at Valladolid and Seville.

Of equal interest and concern to the Jesuits were the conversion of the Indians and the fulfillment of educational plans in keeping with the traditions of their Society. As early as 1640, when only four settlements had been made in the colony, the question of establishing a college was discussed by members of the Society in Maryland and their superiors. The General of the Society wrote to John Brooke, the Superior of the Maryland Mission, under date of September 15, 1640: "The hope of establishing a college which you hold forth, I embrace with pleasure; and shall not delay my sanction to the plan, when it shall have reached maturity."

The plans of the Jesuits, however, were continually thwarted. Lord Baltimore, through an unfortunate chain of circumstances, was led to assume an unfriendly attitude toward them. Their activities, already greatly curtailed, were stopped altogether in 1644, after the rebellion of Claiborne and Ingle broke out and the Jesuits were banished. When they returned three years later, the spirit of the times had changed. The Parliamentarians

²Peter Guilday, *Life and Times of John Carroll* (New York: The Encyclopedia Press, 1922), pp. 790-91.

were in power in England and soon gained control in Maryland. They were bitterly hostile to the Catholics, and with the overthrow of the proprietary government in Maryland in 1652, the Jesuits were prevented from carrying on any activity openly. It was not until after the Restoration in England (in 1660) that the Jesuits could once more assume the task of founding an institution of higher learning in Maryland.

In the meantime preparations were under way for providing at least elementary education in the colony. These preparations culminated about 1640 through the efforts of Ralph Crouch, "the first schoolmaster to make his way across the Potomac," a layman at the time, but formerly a Jesuit novice. He was constantly engaged in educational and charitable work in Maryland, and was frequently associated with the Jesuits, whose "right hand and solace" he was called. He was readmitted to the Society in 1659, and went to Europe to complete his noviceship, but never returned to this country and died a lay Brother in the Society in 1679.

Site of First School. This first school was located at Newtown, which had a large Catholic population and was the center of much Catholic activity. The Jesuits had a manor house there, and this, no doubt, served the double purpose of schoolhouse during the week and church on Sundays. The house lay not far from Britton's Bay and commanded a view past bays, creeks, and forests to the distant Potomac. *Such was, apparently, the site of the first formally established Catholic school in the English-speaking colonies.*

Character of School. This school probably carried on an elementary type of instruction, the rudiments being regarded as the only necessary features of the curriculum. One Catholic colonist, who died in 1663, provided that his children "Should have such education in Learning as to write and read and cast accompt. I mean my three Sonnes, my two daughters to learn to read and sew with their needle and all of them to be Kept from Idleness." It is probable that, later on, Latin and perhaps Greek also were taught in the Newtown school. The *Records* of the English Society refer to Ralph Crouch as having "opened schools for teaching humanities." The conclusion drawn from a study of the documents is that the school carried on not only elementary classes but also college preparatory or secondary classes as well.

Catholic Support of Education. Catholic support of education in Maryland was early evidenced. Despite the tendency for a

number of the wealthier planters to follow the tutorial system, considerable interest was shown for the establishing of schools. The best evidence of this may be found in the practice of making bequests for free schools. This private individual interest in education was supplemented by an unsuccessful attempt to establish a public school by legislation in 1671. A bill for this purpose passed the upper house of the Assembly, which was predominantly Catholic, but was killed by amendments in the Protestant lower house. The amendments, dealing with the religious differences of the two houses, were not acceptable to Catholics.

Cotton's Endowment. Edward Cotton, a wealthy and influential planter near Newtown, a member of the Assembly in 1648, and who died in 1653, endowed the Catholic school with 450 acres of land and cattle. His will contains *the first bequest for education in Maryland, as well as the first in support of Catholic education in the colonies*. With minor items omitted, the will follows:

The Last Will and Testament of Edward Cotton made the 4th of April 1653 he having perfect sense and memory as followeth. First, I give and bequeath my soul to God my Maker and Redeemer to the fellowship of all the holy Angells and Saints and my body to the earth from whence it came to be decently buried with all Christian Rites and Ceremonies according to my quality. . . . I doe appoint my Loving friends Thomas Mathews and Ralph Crouch my Executors Equally to have Power to take and Dispose of all my whole Estate whatsoever in manner and form as followeth, not to be accountable unto any person or persons whatsoever. . . . I doe give all my female Cattle and their Increase for Ever to be disposed of by my aforesaid Executors as they shall think fitt unto charitable uses which may be most to God's honour, the Stock to be preserved and the Profit to be made use of to the use of a schooll, if they shall think convenient, and for the Male Cattle that are or that hereafter shall increase I doe give to the aforesaid use reserving to my aforesaid Executors the privilege to Kill for their own use some of the Male Cattle, the better to Enable them to do Charitable offices presuming that they will make no Waste contrary to this my Will and all the rest of my estate to be disposed of as aforesaid to good use as they shall think fitt . . . my desire is if they shall think convenient that the Schooll be kept at Newtown, and that the Cattle may be in the Care of John Warren upon such agreement as my Executors shall make Provided that this my desire do not hinder them from doing a greater good to the honour of God otherwise which I doe leave absolute in their power and to their Discretion. . . .

In Witness whereof I have hereunto sett my hand.

EDWARD COTTON.

A codicil to the will provided that the 450 acres together with one of the Negro servants should be leased to John Warren for a period of eight years.

A Secondary School. That there was in the colony a preparatory school is indicated in the will of Luke Gardner, a Catholic, made in 1673.

My will is that my three sons, John, Luke and Thomas Gardner be kept at School and have such education as their country and their estates will afford them until they successively attain unto the age of eighteen years.

That such a secondary school should be founded would be but in keeping with the expressed desire of the Jesuits to establish institutions of higher learning. The efforts toward providing for higher education came to fruition in 1677. In the annual letters of the English Province, there appears under date of 1681 a reference to such a college.

Four years ago, a school for humanities was opened by our Society in the center of the country, directed by two of the Fathers; and the native youth, applying themselves assiduously to study, made good progress. Maryland and the recently established school sent two boys to St. Omer who yielded in abilities to few Europeans, when competing for the honor of being first in their class. So that not gold, nor silver, nor the other products of the earth alone, but men also are gathered from thence to bring those regions which foreigners have unjustly called ferocious, to a higher state of virtue and cultivation. Two of the Society were sent out to Maryland this year to assist the laborers in that most ample vineyard of our Lord.

Whether the institution thus established ever became a complete college is a debatable matter that probably can never be settled by direct positive evidence. The fact that some of the students from the Newtown school (for there it undoubtedly was, since that was still the center of Jesuit activity) went to St. Omer would lead to the conclusion that the Maryland school did not offer the full curriculum. St. Omer was a college established in Belgium for English-speaking Catholics. The fact, however, that "two of the Society" were sent out to Maryland, presumably to teach in the college, leads to the belief that the college became more important.

The two members of the Society who came over in 1681 were a lay Brother and Mr. Thomas Hathersall, a scholastic, or one not yet ordained to the priesthood. His status as a scholastic for a period of thirty years was most unusual in the Society. Since he could not have exercised the functions of a priest, he would have been restricted to teaching duties. During his stay at Newtown there are references to him as a teacher of the classics—"letters and humanities"—between 1683 and 1698.

The last reference to the school at Newtown is found in the

will of Thomas Rasin, made April 18, 1687. "My desire is that if Mr. Pennington desires to have the educating of my youngest son that my Executors do put him to him." The reference is to the Rev. Francis Pennington, the Jesuit Superior in Maryland, who died at Newtown in 1699.

Era of Persecution. The closing of the Newtown school and college was undoubtedly instigated, in part at least, by the anti-Catholic tendencies of the time. The revolution which broke out in England in 1688, and ended in the establishment of William of Orange on the throne, had its repercussions in the colonies. In New York, where the Jesuits had become established somewhat earlier, as will be noted hereafter, Governor Dongan, a Catholic, was superseded, and the Jesuits were driven out. The proprietary government in Maryland was brought to an end by William, and a royal form set up, with Sir Lionel Copley as governor, in 1691. The latter convened an Assembly, composed entirely of Protestants, which passed an "Act for the service of Almighty God and the establishment of the Protestant religion in this province." All inhabitants were taxed for the support of Episcopal churches and ministers. In 1702 toleration was extended to all denominations except the Catholics. In 1704 further legislation was passed "to prevent the growth of popery." These measures aimed at the complete destruction of Catholic education in the colony.

If any persons professing to be of the Church of Rome should keep school, or take upon themselves the education, Government, or boarding of youth, at any place in the province, upon conviction such offenders should be transported to England to undergo the penalties provided there by Statutes 11 and 13, William III, "for the further preventing the growth of Popery."

A Catholic father was liable to a fine of 40 shillings a day if he employed any but a Protestant to teach his child. If he sent his son abroad to St. Omer or some other college in Europe founded for this purpose, he became liable to a fine of 100 pounds. Such penal restrictions obviously worked the greatest hardships on the poorer settlers. The more wealthy could pay the fines and employ private teachers. Or they might attempt various means for avoiding the penalties, one of the most common being the use of an *alias*.

The Catholics, however, benefited from two circumstances: first, the legislature, less hostile than Governor Seymour, suspended the law for eighteen months; and secondly, Queen Anne abrogated it in 1705.

Public Education. At the same time that these proscriptive measures were being leveled against Catholic education, practically no attempt was being made by those in authority to establish public schools. In 1694 the first legislation concerning public education was passed. It provided for the establishment of a free school in every county of the colony; but nothing came of it except the founding of King William's School at Annapolis, which subsequently became St. John's College. Even this, moreover, was generously supported by private gifts. King William's School remained the only public school until 1723.

Loss of Catholic Influence. The position of the Catholics was weakened by several new occurrences. Their number was dwindling. In 1708 a census disclosed 2,974 Catholics in a population of over 40,000. They were cared for by five Jesuit Fathers. Another blow to Catholic influence came in 1713, when Benedict Leonard Calvert, scion of the Baltimores, renounced Catholicism. Many of the wealthier Catholics followed his example. And further penal legislation attempted to destroy Catholicism. In 1716 oaths against papal supremacy and against belief in the doctrine of transubstantiation were required of all candidates for public office. The following year a fine of 40 shillings was put on every Irish Catholic servant imported into the colony. Catholics were to be excluded from all management of the schools; the trustees were all to be Protestants, the teachers, members of the Church of England; and the Anglican rector of the parish was to be chairman of the school board. In 1723 public schools were introduced into a number of the colonies, but so hostile to their Church was the spirit of the time that Catholics could not avail themselves of these educational opportunities.

New York School. In the meantime the Jesuits opened a school in New York City under the patronage of the Irish Catholic Governor, Col. Thomas Dongan. There is record of at least three members of the Society being in the city between 1685 and 1690. But the school, which was apparently located on the site of Trinity Church, at Broadway and Wall Street, did not last long. It received a number of Protestant pupils, a thing which aroused the fury of Leisler, who seized the government at the downfall of James II and the accession of William of Orange.

Leisler refers to the school (presumably giving some classical education) in two letters that have survived. In one, of August 13, 1689, he says:

I have formerly urged to inform your Honor that Coll: Dongan in his time did erect a Jesuite College upon cullour to learne latine to the Judges West Mr. Graham Judge Palmer and John Tudor did contribute their sones for some time, but no boddy imitating them the collidge vanished. . . .³

Again, about a year later, a fragment presumably from Leisler, refers to the school:

. . . then I told him [one whom he accuses of being too friendly with the Jesuits] that he did contribute not with silver, gold or precious stones to erect a Jesuit Collidge in this City, but he with Judge Palmer & Graham offered their sones to it who went daily twyce to be instructed by that hellish brute of Jesuits.⁴

Certainly the school could not have survived after 1690, when Catholic life practically ceased owing to the fanaticism of Leisler.

Bohemia School. Pennsylvania did not follow the example of Maryland in penalizing Catholics. It remained the sole bulwark of religious freedom among the English colonies. Cecil County, situated in the extreme northeast corner of Maryland, bordering on Delaware and friendly Pennsylvania, became the scene of the next Jesuit educational endeavors. The spot was known as Herman's Manor of Bohemia. Little, unfortunately, is known of the story of this school. Its origin is wrapped in obscurity; it was begun by stealth: its existence was precarious, and it seems to have been closed several times, owing to fresh outbursts of intolerance. It was the last educational effort of the Jesuits in colonial Maryland, and it served to keep alive the practice and spirit of Catholicism under most untoward circumstances.

The Rev. Thomas Mansell, S.J., established himself at Bohemia in 1704, and soon after took out a patent for 458 acres of land. The country was a wilderness and the Catholics in the vicinity few. In 1738 Father Thomas Poulton took charge, remaining there until 1745. He and an assistant organized the school about 1744. The curriculum was, naturally, elementary in the main, but such subjects of a secondary nature as Latin, algebra, history, and possibly Greek were added by way of college preparation. The cost of tuition and living expenses was 40 pounds per year for the preparatory students and 30 pounds for the elementary. At one time the school had as many as forty pupils. Those who wished to continue their education went to St. Omer's.

Distinguished Students. Some of the leading families of Mary-

³*Documentary History of the State of New York*, II, 14.

⁴*Ibid.*, p. 262.

land patronized the school at Bohemia. A record book for the year 1745-46 contains the names of Peter Lopez, Edward Neale, and Daniel Carroll as entering their sons in the school that year. The last named was the father of John Carroll, the future Archbishop of Baltimore. John Carroll entered the school at twelve years of age, in 1747. Benedict, Edward, Charles, and Leonard (the second Archbishop of Baltimore) Neale were also pupils. Charles Carroll of Carrollton, a cousin of John Carroll, also attended classes here. They both continued their education in Europe.

Other Maryland Schools. Several other attempts at establishing schools for Catholic education were made about this time in Maryland. The success of the Jesuits served as an example for others. In 1752 a school was opened near My Lady's Manor by Daniel Connelly and Patrick Cavanaugh. In 1757, when it was a little struggling town with probably not more than one hundred Catholics, Baltimore witnessed the opening of a school, under the direction of Mary Anne Marsh. This action led to a complaint to the Assembly by the Rev. Thomas Chase, of St. Paul's Anglican Parish, that the Protestant schoolmaster "had lost many of his scholars, which were immediately put to the popish seminary." The magistrates accordingly were ordered to "call all persons before them who were keeping public and private schools, and to administer to them the oaths to the government required by law, which oaths if any refused to take, and afterwards kept school, they were to prosecute them according to law." The oaths, of course, demanded abjuration of the Catholic Faith.

We learn of a Catholic schoolmaster by the name of Elston who was conducting a school near Annapolis in 1752. His activity led to the following report to the Assembly by the "Committee of Grievances and Courts of Justices":

Your Committee conceive it their indispensable Duty to Report to your honorable house the many Dangerous Innovations against Law made by the Popish Interest within this province and ye great growth of popery and extensive acquisitions of popish priests or Jesuits within ye same.

1. That contrary to the statutes a papist keeps a School for the education of youth within six or seven miles of Annapolis, ye seat of Government, as appears by ye following Declaration of Benja Wright who says: Yt a certain James Elston, a papist, keeps a School near his House which is about seven miles from Annapolis. yt he has heard Elston say yt he wd educate such of ye peoples Children in ye Romish Religion as approved of it & such as did not he wd educate in ye Protestant way. that he Elston told him he was a papist and went to Mass. That he Wright had been at ye Schoolhouse & heard Elston teach ye Children in ye Common

prayer book their prayers according to ye Church of England. That there is a Child of one Mr. Ireland a papist yt goes to ye school & Believe there may be fifteen or sixteen children taught by ye sd Elston at his School. that he knows that ye sd Elston taught at portobacco in Arrundel Co. & heard him say that he had kept school at Deer Creek in Baltimore Coty before that time.

The Bohemia school continued to serve under difficult conditions. From time to time there was renewed agitation to enforce legal penalties against those who conducted it. The French and Indian War brought fresh outbreaks of persecution. During this time a double tax on the property of Catholics was exacted. So hard were conditions that there was a rather widespread desire on the part of Catholics to leave the colony, originally the refuge of the persecuted. A bill providing for the confiscation of the property of the Jesuits was introduced in the Assembly but failed to pass. About 1765, one of the two Fathers still remaining in Bohemia was withdrawn and the school closed.

Connection with Georgetown. After the War for Independence, or possibly during it, the Bohemia school was reopened on a small scale. The Society of Jesus had in the meantime been suppressed, but the members continued to labor in the missions as secular priests. Through the efforts of former members of the Society, and particularly of the Rev. John Carroll, Prefect-Apostolic of the Church in the United States, and a former pupil of the Jesuits at Bohemia, Georgetown College was founded in 1789. The first students were received in 1791, classes at Bohemia being discontinued shortly thereafter. In the establishment of Georgetown the plans of the Jesuits, which had been cherished ever since they arrived in 1634, at last attained their fulfillment. The new freedom coming with independence and the establishment of the Republic made possible what was attempted at Newtown and Bohemia but never before realized.

Catholic Colonial Schools in Pennsylvania: Attitude of Quakers. The freedom offered by William Penn in his colony from its very inception drew large numbers of immigrants to the New World. Not only did Pennsylvania become a haven for his own body of Quakers, but it likewise attracted Germans from the Rhine provinces, and Irish, mainly from the northern counties but also from the south. The Germans were engaged in agriculture primarily, and settled on land to the north and west of Philadelphia. The city-loving Irish, whose number rose considerably about 1717, clung mainly to Philadelphia. The ruin of the Irish woolen industry sent thousands of Irish to both the continent and America. After 1725 Irish immigrants arrived in the col-

onies at the rate of 12,000 yearly, and in 1729, 5,000 entered Pennsylvania alone.

Some of the Irish immigrants were indentured servants, and several engaged in school teaching as a means of paying off their debts. A number of references to Irish teachers in Pennsylvania in the early eighteenth century are found in various records. Of these teachers, not a few were Catholics. The sympathetic attitude of the Quakers in at least one instance is discovered in a letter from an Anglican minister of the town of Chester, to the Society for the Propagation of the Gospel, in London. It appears that the Anglicans of Chester endeavored to secure the aid of the Quakers in the town for the support of a teacher who had been brought from Maryland by the Anglicans, but without success:

They did what none but Quakers dare do, in a country under the government of a Protestant king; that is, they engaged by their great encouragement a rigid, virulent Papist to set up school in the said town of Chester, in order to oppose and impoverish the said Protestant teacher. Under such proceedings we meekly and seriously debated the matter with him . . . yet, notwithstanding they did, and still persist to encourage the same. Nay, they carried their implacable malice so far as to occasion by threats and promises most of the children who were under the said Protestant teacher's tuition to be taken from him without being able to give any reason for such their proceedings.

First Jesuits. Under such hospitable conditions there was thus offered an opportunity for the Jesuits. It has been indicated above that one of the reasons for establishing the Jesuit residence at Bohemia was that it might serve as a base for activity in Pennsylvania and New York. So from about the beginning of the eighteenth century the Catholics in Pennsylvania were thus cared for. In 1730, Father Joseph Greaton, S.J., came from Maryland and located in Philadelphia, and from this time onward that city remained the center of Catholicity in the colony. Out of some 10,000 people in the city, he organized the first Catholic congregation, consisting of 37 persons. Four years later a church was built. Soon after, German Jesuits arrived to care for their compatriots, and missions were established at Conewago, Lancaster, and Goshenhoppen.

It is probable that some elementary instruction was carried on in every place where there were religious services. The devotion of the Jesuits to teaching and education, the local traditions, and the prevailing practice of each denomination caring for the instruction of its own people, all point to this conclusion.

Early Schools. The documentary evidence of the existence of

the earliest Catholic schools is very meagre. At best, what is found is a chance reference to the support of a school, or the name of some individual of the time referred to as "the school-master." The first bequest in favor of Catholic education in Pennsylvania is found in the will of one James White, a merchant of Philadelphia, who in the year 1767 left thirty pounds "toward a schoolhouse." Later, in 1762, a subscription was taken for the payment of the "old schoolhouse and lot" which had been purchased from Quakers, and for erecting a new building. Probably, also, in some of the missions outside of Philadelphia there were schools established, as at Conewago, Sportsman's Hall, Carlisle, Milton, York, Taneytown, Frederick, Littlestown, Brandt's Chapel, and Hanover. One of the earlier schools was established at Haycock, at least as early as 1766. Reading, organized as a mission in 1755, probably was also one of the first locations of a Catholic school in the colony.

Goshenhoppen. Interest is attached to the educational activity in Goshenhoppen, another of the early settlements, because of the personality of Father Theodore Schneider, the founder of the mission. Born in Germany in 1700, he early became a member of the Society of Jesus, where his remarkable talents were soon recognized, and were given scope for development. From the seminary at Liège, where he taught philosophy and theology, he was sent to Heidelberg to teach, and here in 1738 he was chosen *rector magnificus*. But he answered the call for missionaries in America, arriving in Philadelphia in 1741. He assumed the function of teacher as well as priest and soon had Protestant as well as Catholic pupils. He died in 1764.

Slow Growth. Father Schneider's life was spent in a period which saw the establishment of the Church in Pennsylvania, but its growth was necessarily slow. The French and Indian War gave rise to fearful depredations by the Indians. After Braddock's defeat in 1755, Berks County, the location of Goshenhoppen, was laid waste and many settlers were slain or captured. In 1757 the Catholics in the colony numbered only 117. But the school continued and even prospered, so that by 1763 a paid teacher was employed. From about this time the school at Goshenhoppen seems to have been firmly established.

Lancaster. There may have been a school in existence at Lancaster at an early date, but it is certain that agitation for a school in 1785 led to positive results. In that year, the Rev. John B. Causse, then in charge of the parish, petitioned the State authorities for the establishment of a charity school at

Lancaster. Instead of this, an institution of a higher grade was established by the various denominations. It was chartered by the State Legislature as Franklin College.

Progress at Philadelphia. *The mother-school of all the parochial schools in the English colonies was founded by St. Mary's Church, Philadelphia.* As noted above, there had been some reference to a school for Catholics in Philadelphia as early as 1767, but not much is known of it until a considerably later date. In 1763 a new church, St. Mary's, an offshoot of St. Joseph's Chapel, which was erected probably 30 years before, was built in the city. Philadelphia was then the largest city in the colonies, and St. Mary's, the largest and wealthiest Catholic parish. It was honored on several occasions by the presence of Washington and members of Congress at special services.

The progress of the church and school was due in large measure to the personality and influence of two priests in charge there, Fathers Ferdinand Farmer (whose real name was Steinmeyer), and Robert Molyneux. These were both Jesuits, the former a German and the latter an English immigrant. Father Farmer was a member of the Philosophical Society of Philadelphia founded by Benjamin Franklin, and, along with the pastors of five other denominations, a trustee of the University of Philadelphia. Father Molyneux was friendly with most of the prominent people in the city, particularly the Marquis de la Luzerne, Minister Plenipotentiary from France, to whom he became tutor in English. It appears that Father Molyneux was the first in this country to prepare textbooks for Catholic schools. These were probably reprints of elementary books with such revisions and additions as were thought necessary. Among others, he had printed a "spelling primer for children with the Catholic catechism annexed."

Progress of the School. In 1782 a new building was ready for occupancy. The most complete thing of its kind, it had created a debt of approximately 1,000 pounds. A division into two parts was made, the upper room being given over to the younger children, and the lower for "such as shall be fit for Writing and Cyphering." The standards of the time for light, heat, and ventilation were observed, for we learn that 308 panes of window glass, each eight by ten inches were used, and that firewood was to be supplied regularly and abundantly. Two teachers were employed by the board of managers of the church, at the head of which was the pastor.

Financial Support. Although St. Mary's was called a free

school, strictly speaking it was not such. Tuition was charged to most of the pupils; but it was decided in 1783 that each of the teachers was to instruct six pupils gratis each year. It was hoped in time to have a sufficient endowment for the school to eliminate tuition charges. In 1794 pupils in the upper school paid 17s. 6d., and those in the lower, 20s. But this plan was later abandoned, and the revenue for the school was obtained through church collections and gifts from individuals.

Example to Other Churches. St. Mary's parish served as a model to others. Since it was a church of considerable wealth, influence, and activity, it came to be regarded as a model by people of other congregations. The problems involved in providing the proper kind of religious and secular education seemed to be better solved there than elsewhere. When other parishes were founded in Philadelphia, they provided for religious education along the lines established at St. Mary's.

Summary. In the English-speaking colonies Catholics had comparative security and freedom only in Maryland and Pennsylvania. In these two colonies, therefore, the most numerous and successful attempts were made to establish schools. But even these were only partially successful. The Jesuits played a major rôle in founding a secondary school in Maryland, while in Philadelphia the beginning of parish education on a firm foundation was made at St. Mary's Church. In various other Catholic settlements rudimentary schools were maintained, at least sporadically. More lasting success was to be attained under the new national life.

QUESTIONS AND EXERCISES

1. Show that the Catholic attitude toward religion as a part of education was characteristic of other religious groups as well.
2. Compare the circumstances in colonial New England that supported state education with those in existence today.
3. Explain how the development of Catholic education was affected by political factors.
4. Compare the work of an elementary school teacher in colonial days and at the present time.
5. How did the religious circumstances of the Catholics affect educational development?
6. Why was the common idea of education in colonial days so simple?
7. What effect did the lack of competent teachers have on colonial educational development?
8. What disadvantage would there be in having indentured servants as teachers?
9. What estimate do you place on the desire of the Jesuits to establish a college at so early a date?
10. What significance do you attach to the establishment of St. Mary's School in Philadelphia? Was it the prototype of the modern parochial school?

11. Summarize the position of Catholics in colonial days.
12. Summarize the significance of colonial Catholic education.

TOPICS FOR INVESTIGATION AND REPORT

1. Name and describe the typical colonial attitudes toward education. Evaluate the importance of each. (See Cubberly.)
2. Compare the educational achievements of Catholics with those of other denominations in colonial times.
3. Trace the growth of religious toleration in this country in colonial days.
4. Give an account of the educational work of the Jesuits in the colonies.
5. Describe Catholic life in colonial Maryland.
6. Describe the methods of instruction commonly used in colonial schools.

SELECTED READINGS

Burns, C.S.C., Rev. James A., "Early Jesuit Schools in Maryland," *Catholic University of America Bulletin*, Vol. XIII (July, 1907).

This was the original presentation of much of the material contained in the present chapter of this volume.

Cubberly, E. P., *Public Education in the United States* (Boston: Houghton Mifflin Co., 1934). Revised and enlarged edition.

Chaps. II and III contain a good summary of the non-Catholic educational history of colonial times, and a description of colonial schools and teaching.

Eggleston, Edward, *The Transit of Civilization from England to America in the Seventeenth Century* (New York: D. Appleton and Co., 1901).

This is an old but good account of the transplantation of European types of schools to the New World. See especially Chap. V.

Guilday, Peter, *The Life and Times of John Carroll* (New York: The Encyclopedia Press, 1922.)

Chaps. V, XIII and XV of this scholarly work are especially helpful for the general background and for the educational activities of Archbishop Carroll.

Hughes, S.J., Thomas, *History of the Society of Jesus in North America, Colonial and Federal* (New York: Longmans, Green and Co., 1907-1917).

This work by the official historian of the Society of Jesus in North America contains a vast storehouse of information useful for this chapter. The work is divided into two divisions, the *Text* and the *Documents*. The *Text* has two volumes, and the *Documents* are in two volumes also, but called Vol. I, Part I, and Vol. I, Part II. See Table of Contents.

McGucken, S.J., William J., *The Jesuits and Education* (Milwaukee: The Bruce Publishing Co., 1932).

This is particularly devoted to the work of the Jesuits in secondary schools. Chap. IV covers the colonial period, and Chaps. V, VI and VII the national period.

"Minute Book of St. Mary's Church, Philadelphia, 1782-1811," *American Catholic Historical Society of Philadelphia Records*, Vol. 4, pp. 245-459.

The index to this minute book (pp. 444-59) contains a number of references to the schools in connection with St. Mary's Church.

Nevils, S.J., Coleman, *Miniatures of Georgetown, 1634-1934* (Washington: D. C., Georgetown University Press, 1934).

Chaps. I-III give a very readable account of the early attempts made by the Jesuits to establish a college.

Shaughnessy, S. M., Gerald, *Has the Immigrant Kept the Faith?* (New York: The Macmillan Co., 1925).

Chaps. II-IV give a good summary of the conditions of the Church in colonial days.

Shea, John Gilmary, *History of the Catholic Church in the United States*, Vol. 2—1763-1815 (New York: John G. Shea, 1888).

See the Table of Contents for references to schools of this period. This is still, though old, the standard history of the Church in this country.

Spalding, S.J., Henry S., *Catholic Colonial Maryland* (Milwaukee: The Bruce Publishing Co., 1931).

All sections are very readable and give a good picture of the subject. Chap. IX covers education.

Stander, Golda G., "The Jesuit Educational Institutions in the City of New York (1683-1860)," *United States Catholic Historical Society Historical Records and Studies*, Vol. 24 (1934), pp. 209-76.

This covers the work of the Jesuits in New York schools from the beginning to the founding of St. John's College (Fordham) and St. Francis Xavier's.

Steiner, Bernard C., "History of Education in Maryland," *United States Bureau of Education, Contributions to American Educational History*, No. 19, Washington, D. C. (1894). This is an old source but a very useful one.

Treacy, Rev. William P., *Old Catholic Maryland and Its Early Jesuit Missionaries* (Swedesboro, New Jersey, 1889).

This has scattered references to schools; it gives a good picture of the life of the Jesuits.

Wickersham, James P., *A History of Education in Pennsylvania* (Lancaster, Pa.: Inquirer Publishing Co., 1886).

This book is still found in a number of libraries though it has been long out of print. Chap. VI is a good summary of Catholic schools in the colony.

Williams, Michael, *The Shadow of the Pope* (New York: Whittlesey House, McGraw Hill Book Co., 1932).

Chaps. I-V treat of the anti-Catholic restrictions and tendencies of the colonial times. It is the best single account of the subject.

Woodstock Letters. These sources of Jesuit history in this country are invaluable for educational history. See especially Vol. XIII.

CHAPTER IV

EDUCATION IN THE YOUNG REPUBLIC

1789 - 1840

Beginning of Organized Church. The beginning of the organized life of the Catholic Church in the United States is very nearly contemporaneous with the beginning of a strong national life in the republic. The latter was made possible by the passage of the Constitution of 1787, which finally became effective two years later. The permanency of the Church was assured by the consecration of the Rev. John Carroll as the first bishop of Baltimore, in the summer of 1790. Bishop Carroll thus became the founder of the American hierarchy, and Baltimore the first see.

From 1688 the jurisdiction over the Catholics in the English colonies was exercised by vicars-apostolic of the Vicariate-Apostolic of London. This condition of things, as might well be expected, was anything but satisfactory. The great distance of the colonies from England, the extent of territory to be governed, the ignorance of conditions in the colonies, and the inconveniences of travel and communication, all left the colonial Catholics in an unhappy situation. With the suppression of the Society of Jesus in 1773, the members of that Society became secular priests, but continued to live under their superiors.

Father Carroll's appointment as bishop was preceded by the four years, 1785-1789, when he served as Prefect-Apostolic, during which time he lacked many of the faculties necessary for the spiritual welfare of the Catholics of whom he was superior. Once Father Carroll was consecrated bishop he set about the task of learning the condition of the young Church and of administering it with a zeal and thoroughness that have never been surpassed by his successors in the hierarchy.

Diocese of Baltimore. The Diocese of Baltimore consisted in 1790 of the whole of the present United States east of the Mississippi, with the exception of Florida, which was under the jurisdiction of the Bishop of Havana, and the territories around New Orleans and Detroit, which were under the Bishop of

Quebec. In this whole vast land there were some 3,000,000 or more people, of whom about 35,000 were Catholics. To care for their spiritual wants there were perhaps 35 priests, who had charge of 30 churches and a number of outlying missions, which were attended only periodically. By the time of Bishop Carroll's death in 1815, the Catholic population had increased to about 90,000.



ARCHBISHOP JOHN CARROLL

Religious Liberty. The era ushered in by the Federal Constitution of 1787 was characterized by a growing sentiment in favor of religious liberty. Anti-Catholicism was by no means a dead issue at this time, but the legal restrictions on Catholics were gradually being wiped out. The Ordinance of 1787 extended religious liberty to the Northwest Territory, which was governed under that instrument. The Federal Constitution framed in Philadelphia provided in the sixth article that: *No religious test shall ever be required as a qualification to any office or public trust under the United States.* And the First Amendment to the Constitution, passed in 1789-1791, provided that: *Congress shall make no law respecting an establishment of religion.*

It must be noted that these provisions are prohibitions against religious intolerance only insofar as the Federal government is concerned. Their apparent significance is perhaps lessened when it is recognized that it is the States which normally legislate in such matters. Nevertheless, these Federal safeguards represent a point of view that was gradually winning favor in the several States.

Although it was only in the four States of Pennsylvania, Delaware, Virginia, and Maryland that Catholics enjoyed the same privileges as other citizens, gradually, one after another of the States rescinded those laws that were prejudicial to Catholics. Massachusetts, New Hampshire, New York, New Jersey, Connecticut, South Carolina, and Georgia all had provisions in their constitutions that bore heavily upon Catholics. Prejudice against Catholics was still something very real.

Growth of Church. The period represented by the heading for this chapter was a time characterized by steady growth in the Church. The great influx of immigration did not set in till the close of 1840, and from then on the numbers coming from Europe were enormous. But before this, the growth of the Church is best seen in the westward expansion, and in the internal reorganization of the Church government. In 1808 the Diocese of Baltimore, which contained almost all of the United States, was divided, the four sees of New York, Philadelphia, Boston, and Bardstown being created at this time. These were followed by: Charleston (1820), Cincinnati (1821), Richmond, (1821), St. Louis (1826), Mobile (1829), Detroit (1833), Vincennes (1834), Dubuque (1837), Nashville (1837), and Natchez (1837). The extension of the Church to the Northwest, West, and South is thus evident. Of course, the dioceses were frequently very thinly settled with Catholics and woefully poor, but their establishment in most cases was the satisfaction of a need. The increasing complexity of internal problems is indicated by the convening of the First National Synod (1791), and the first four Provincial Councils of Baltimore, in 1829, 1833, 1837, and 1840.

Parallel Growth of Education. The most striking feature of educational development in the early days of the republic is that it paralleled the growth of the Church. Where the Church was strong and active, so too was Catholic education; where the Church was rent by schism, or had to endure open hostility, education suffered from these same conditions. Philadelphia and

New Orleans were disturbed by internal quarrels that made healthy growth impossible; Charleston, in the South, was full of strong anti-Catholic feeling. But this was also the period of John Carroll, John England, Gabriel Richard, Charles Nerinckx, Joseph Rosatti, and many other indefatigable workers in Catholic education.

It is impossible to state with mathematical precision the number of Catholic educational institutions that were established during this time. No accurate statistics were made, and few contemporaneous accounts have survived. It was, undoubtedly, a time of both fruitful and fruitless endeavor. It saw the creation of Georgetown College, St. Mary's Seminary in Baltimore, Mt. St. Mary's in Emmitsburg, Maryland, Spring Hill College in Alabama, St. Louis University in Missouri, and the famous Catholepistemiad in Michigan. It witnessed the erection of a number of secondary schools and academies, and a larger number of elementary schools—perhaps seventy-five—in seventeen dioceses. The classification of schools as elementary, secondary, or higher is well-nigh impossible. The same terms had different meanings at different times and in the minds of different people. To some extent the same confusion exists even today. Moreover, many institutions cared for two or three levels of instruction, although not always at the same time. This was also a period which witnessed the coming of several teaching Communities to this country, as well as the creation of the first American Communities.

The first general school law of the Church in the United States was passed during this time. At the First Provincial Council held in 1829 it was decreed that: "We judge it absolutely necessary that schools should be established, in which the young may be taught the principles of faith and morality, while being instructed in letters." The matter of suitable textbooks for Catholic schools and colleges was also given attention, and in 1833, at the Second Provincial Council, a committee was appointed to supervise their preparation. No textbook was to be used which did not gain the sanction of a majority of the committee. While there was not as yet a system of Catholic education in the United States, still by 1840, the close of the period, its beginnings had been laid. It was a half-century of healthy childhood.

The material for the remainder of this chapter will be divided between the history of the Eastern States, and that of the South and West. The former were characterized by settled city life for

the most part, and hence had more permanent schools; the latter was part of the frontier, and was the theater of widespread mission activity.

Diocese of Baltimore: Carroll's Early Hopes. It appears that in the early years of the republic, the Very Rev. John Carroll, the head of the Church in the United States, entertained the hope that Catholics would be able to unite with members of other denominations in the establishment of schools that would be acceptable to all. No doubt, the new conditions led to the expectation of the appearance of a spirit of complete equality for all denominations. Father Carroll wrote, in 1785, to the Propaganda:

There is a college in Philadelphia, and it is proposed to establish two in Maryland, in which Catholics can be admitted, as well as others, as presidents, professors, and pupils. We hope that some educated there will embrace the ecclesiastical state. We think accordingly of establishing a seminary, in which they can be trained to the life and learning suited to that state.¹

An ecclesiastical seminary was apparently the only specifically Catholic institution contemplated at this time. In fact, the next year Father Carroll took a prominent part in the movement for the establishment of an academy or college of a non-sectarian character in Baltimore, which came to naught. But these hopes of cooperation were destined to give way in a short time to the policy of founding purely Catholic schools. By 1786 the movement for the establishment of Georgetown College was assuming definite shape. In 1792 Bishop Carroll issued a pastoral letter making known the regulations of the First National Synod which had been held in November of the previous year. Education was the opening theme. There was emphasized the necessity of "a pious and Catholic education of the young to insure their growing up in the faith." Alluding to the newly-established college at Georgetown, the hope was expressed that, while the number educated there would necessarily be small, the graduates, on returning to their homes, would be able "to instruct and guide others in local schools." In these early years of the national Church two outstanding events were the founding of Georgetown College and of St. Mary's Seminary in Baltimore.

Founding of Georgetown College. It has been noted above how the purpose of the Jesuits to establish a classical school and

¹John Gilmary Shea, *History of the Catholic Church in the United States* (New York: John G. Shea, 1888), II, p. 260.

a college in Maryland was never entirely abandoned. Frustrated by one cause or another, at least partial success crowned their efforts first at Newtown, and later at Bohemia Manor. Complete success came, however, in 1806, when Georgetown College came under the Society, which had been recently restored. Letters written during the years from the closing of the Bohemia school to the opening of Georgetown indicate that the undertaking was very actively discussed and planned for. The prime mover in the project was the former Jesuit, who had been educated at Bohemia Manor and at St. Omer's, and who was now Prefect-Apostolic of the Church.



GEORGETOWN UNIVERSITY
Original Building, Erected 1788

Progress of the Plans. Although the matter was not taken up at the First General Chapter of the Clergy (1783-1784), it was discussed informally among the priests. When the Second General Chapter met in 1786, therefore, the way had been cleared for action. We find the Chapter passing the following resolutions:

1786, November 13-22.

PROCEEDINGS OF THE CHAPTER, 13-22, NOV., 1786.

(I) *Resolves concerning the Institution of a School.*

- 1°. That a school be erected for the education of youth and the perpetuity of a body of clergy in this country.
- 2°. That the following plan be adopted for the carrying the same into execution.

(II) *Plan of the School.*

- 1°. In order to raise the money necessary for erecting the aforesaid school, a general subscription shall be opened immediately.
- 2°. Proper persons should be appointed in different parts of the continent, West India Islands and Europe, to solicit subscriptions and collect the same.
- 3°. Five Directors of the school and [of] the business relative thereto shall be appointed by the General Chapter.
- 4°. The monies collected by subscription shall be lodged in the hands of the five aforesaid Directors.
- 5°. Masters and tutors to be procured and paid by the Directors quarterly and subject to their directions.
- 6°. The students are to be received by the managers on the following terms—

(III) *Terms of the School.*

- 1°. The students shall be boarded at the parents' expense.
- 2°. The pension for tuition shall be £10 currency per annum, and is to be paid quarterly and always in advance.
- 3°. With this pension the students shall be provided with masters, books, paper, pens, ink and firewood in the school.
- 4°. The Directors shall have power to make further regulations as circumstances may point out, necessary.

(IV) *Other resolves concerning the School.*

- 1°. The General Chapter, in order to forward the above institution, grants £100 sterling towards building the school, which sum shall be raised out of the sale of [a] certain tract of land.
- 2°. The residue of the monies arising out of the sale of the above said land shall be applied by the General Chapter to the same purpose, if required to compleat the intended plan.
- 3°. That the Procurator General is authorized to raise the said sum and lay it out for the above purpose, as the Directors shall ordain.
- 4°. The General Chapter orders the school to be erected in Georgetown in the State of Maryland.
- 5°. A clergyman shall be appointed by the Directors to superintend the masters and tuition of the students, and shall be removable by them.
- 6°. The said clergyman shall be allowed a decent living.

- 7°. The General Chapter has appointed the Rev. Messrs. John Carroll, James Pellentz, Rob. Molyneux, John Ashton, and Leonard Neale, Directors of the school.²

Subscriptions were begun, and ground was broken, probably in 1787, for the erection of the college. Opposition, however, was raised against the project, and among those opposing it was Leonard Neale, who in time became a president of the college. There was some dormant hope for the restoration of the Society of Jesus, and some difficulty over property rights. There were many who felt that the appropriation of ex-Jesuit property for such a purpose would be unjust. The prospect was not too happy, both on account of this opposition and of the scarcity of large donations. Carroll received considerable help, however, in England. New hope was derived from the decision of the Propaganda in 1788 to give an annual subsidy for a period of three years. The building, of about 50 by 64 feet, was begun that same year, "on one of the most lovely situations that imagination can frame," wrote Carroll. "It will be three stories high, exclusive of the offices under the whole. Do not forget to give and procure assistance. On this Academy is built all my hope of permanency and success to our Holy Religion in the United States."³

Announcements of the college were printed and distributed:

*Proposals
for establishing an Academy at George Town,
Potowmack River, Maryland.*

The object of the proposed Institution is to unite the Means of communicating Science with an effectual Provision for guarding and improving the Morals of youth. With this View the Seminary will be superintended by those, who, having had experience in similar Institutions, know that an undivided Attention must be given to the Cultivation of Virtue and literary Improvement; and that a System of Discipline may be introduced and preserved incompatible with Indolence and Inattention in the Professor, or with incorrigible Habits of Immorality in the Student.

The Benefit of the Establishment should be as general as the Attainment of its Object is desirable. It will, therefore, receive Pupils as soon as they have learned the first Elements of Letters, and will conduct them through the several Branches of Classical Learning to that Stage of Education, from which they may proceed with Advantage to the Study of the higher Sciences in the University of this or those of the neighboring

²Thomas Hughes, S.J., *The History of the Society of Jesus in North America, Colonial and Federal; Documents* (New York: Longmans, Green and Co., 1910). Vol. I, Part II, pp. 665-66.

³Hughes, *op cit.*, Documents, Vol. I, Part II, p. 695.

States. Thus it will be calculated for every Class of Citizens, as Reading, Writing, Arithmetic, the Branches of the Mathematics, and the Grammar of our native tongue will be attended to, no less than the learned languages.

Agreeably to the liberal Principle of our Constitution the Seminary will be open to Students of *Every Religious Profession*. They, who in this respect differ from the Superintendent of the Academy, will be at Liberty to frequent the Places of Worship and Instruction appointed by their Parents; but with Respect to their moral Conduct, all must be subject to general and uniform Discipline.

In the choice of Situation, Salubrity of Air, convenience of Communication and Cheapness of Living, have been principally consulted, and George Town offers these united Advantages.

The Price of Tuition will be moderate; in the Course of a few years it will be reduced still lower, if the System formed for this Seminary be effectually carried into execution.

Such a Plan of Education solicits, and, it is not Presumption to add, deserves public Encouragement.

..... this day of 17.....

J. CARROLL.⁴

Opening and Progress. Subscriptions were few and small, but eventually, with help from England and the support from the estates of the former Jesuits, Georgetown was ready for students in 1791. The first student was William Gaston, who later became a United States Senator from North Carolina, and a Justice of the Supreme Court of his State. The early years were not too bright. In 1792 the college had sixty-six students, who pursued either the classical or the English curriculum. The first students resided with families in Georgetown, not at the college, where there were no quarters for them. A second building was erected in 1795. In 1801 Georgetown really became a college, for in that year, under President Leonard Neale, the philosophy course was added. Five years later (1806) the administration of Georgetown came under the partially restored Society of Jesus, who have since been its directors. Authority to grant the usual academic degrees came from Congress in 1815, and two years later the degree of bachelor was conferred upon two students. The college now had about eighty students, and was securely on the way of becoming one of the most renowned institutions of Catholic higher learning in this country.

Need of a Seminary. One of the hopes of Bishop Carroll for the security and welfare of the infant Church in the United States had been fulfilled in the establishment of Georgetown College. In this, he said, he was rendering a service to the Church that was not likely to be surpassed by anything else he

⁴Shea, *op cit.*, Vol. II, pp. 306-09.

might be able to do. It was his constant hope that from the students at Georgetown some would be attracted to the ecclesiastical life. The second part of his plan, however, looked to the establishment of an ecclesiastical seminary. Without satisfactory means for the preparation of priests in the young Republic, the Church would be in the precarious condition of depending upon volunteers from Europe. However worthy they might be, a foreign clergy could never be as successful in the new country as a native clergy. In addition to this consideration was the further fact that not all the European priests who came to the United States were worthy of their office. Guilday speaks of the period of 1784-1789 as the "open season with ecclesiastics, many of whom left their dioceses in Europe for their dioceses' good."⁵ The only permanent solution to the problem of securing good priests was the founding of a seminary.

Preliminaries. The actual founding of the first seminary in the United States was as much due to troubled conditions in France as it was to the desire of Carroll. The Fall of the Bastille (July 14, 1789), occurring shortly before he became bishop, was the beginning of a profound and violent anti-religious movement. The French Revolution led to the destruction of churches, monasteries, seminaries, and all religious houses. Among others affected were the seminaries of the Society of St. Sulpice. This Company, founded in Paris in 1642 by Father Jean Jacques Olier, had been intended and approved as a society for the education of secular priests, and had been most successful in this work in France.

Settlement in Baltimore. The initiative in the coming of the Sulpicians to the United States seems to have been on the side of the Sulpicians themselves.⁶ The Superior-General, Father James Andrew Emery, wrote Bishop Carroll urging that a seminary under the direction of his Society be begun in this country, and stating that he had a considerable sum to finance the undertaking. Carroll at length decided to accept the offer, and in April, 1791, ten priests and seminarians embarked in France, landing in America three months later. They established themselves in Baltimore, on the site of the present philosophical seminary, and in October of the same year were ready for students. The students, however, came slowly. In 1793, Father Stephen Badin was ordained, the first priest to be ordained

⁵Peter Guilday, *The Life and Times of John Carroll*, Vol. I, p. 231.

⁶See the standard work on the Society: Charles G. Herbermann, *The Sulpicians in the United States* (New York: The Encyclopedia Press, 1916).

within the United States, and two years later, the famous Russian Prince Demetrius Gallitzin likewise received the Sacrament of Holy Orders. The first American-born student to be ordained was Father William Matthews, in 1800.

Early Difficulties. Although students became less numerous in St. Mary's Seminary, more members of the Society came to Baltimore. In 1792 six arrived, Fathers Chicoisneau, David, Flaget, Marechal, Richard and Ciquard. Since teaching could not engage them all, some were sent out as missionaries. However desirable and necessary it was to send priests to the remote missions, this kind of life was opposed to the purpose of St. Sulpice. Moreover, after 1802, when a concordat was signed between the Papacy and Napoleon, it became less necessary for the Sulpicians to engage in activities outside of France. And when they set about reorganizing and reopening their seminaries at home they found that they had need of the services of many who were in America. These reasons, together with the apparently hopeless prospects of the seminary, induced Father Emery to recall his members. In 1803 several returned to France, Father Nagot alone remaining on account of ill health. Father Emery's intention to abandon the seminary was changed, however, when Pope Pius VII counselled him to continue it. So Father Nagot became superior, remaining in that position until 1810, and being followed by Father John Tessier, who held the office till 1829. During the episcopate of John Carroll the Seminary of St. Mary presented thirty priests for ordination.

St. Mary's College. The lack of students for the seminary led the Sulpicians to establish a college which might act as a preparatory school for the seminary. The proposal met with the opposition of Bishop Carroll, who was anxious for the growth of Georgetown and who saw no need of two such institutions. In 1803, however, after the bishop realized that it was useless to oppose the college longer, St. Mary's College was opened to students of all creeds. In 1805 it received a university charter from the State legislature, and was enjoying relative prosperity, as indicated by a student body of one hundred in 1806. Such an undertaking was, however, not in keeping with the purpose of the Society of St. Sulpice, which was founded for the education of clerics and not lay students. In 1852, therefore, St. Mary's College in Baltimore was permanently closed, its place being taken by Loyola College, a Jesuit institution.

Pigeon Hill and Emmitsburg. About 1806, Father Nagot

began teaching some boys on a farm he had acquired at Pigeon Hill, in Adams County, Pennsylvania. A little later, 1808-1809, Father Dubois opened a college among the Catholic farmers at Emmitsburg, Maryland, under the name of Mt. St. Mary's, and the students from Pigeon Hill were transferred there. Mt. St. Mary's then began its long and successful career under Sulpician control, which was ended in 1826, when the institution became a diocesan college.

Pennsylvania Elementary Schools. While the efforts in higher education sketched above were under way, elementary education was likewise receiving renewed attention. The Germans who had separated from St. Mary's Church in Philadelphia and organized Holy Trinity Church, provided for a school soon after the separation in 1788. In 1799 an elementary school was opened in Georgetown by Miss Alice Lalor, who had come from Philadelphia for this purpose at the request of Father Leonard Neale, President of Georgetown College. At McSherrystown, Pa., a school was opened about 1800, and about this same time one appears at Conewago. Father F. X. Brosius, the builder of the Conewago school, also built a school at Mt. Airy, near Philadelphia, which is notable as the place where blackboards and chalk were first used in this country.

New York City. In 1800 or 1801, under the guidance of Bishop Carroll, a "free school" was opened at St. Peter's Church, on Barclay St., in New York City. This was the only Catholic parish in the city, the church having been built in 1786. St. Peter's School grew to be one of the largest in the city, having 100 pupils in 1805. The Catholic school was not the only denominational school at the time, the Episcopalians, the Dutch Reformed, and the Presbyterians also maintaining schools for their own members. Religious instruction was generally regarded as a necessary part of elementary education. Even in the foundation in 1805 of the Free School Society, "for the education of such poor children as do not belong to, or are not provided for by any religious society," provision was made for regular religious instruction of pupils. Every Tuesday afternoon was set apart for this purpose, and arrangement was made for attendance at church on Sunday mornings. Out of the work of the Free School Society grew the public school system of New York City. State support of St. Peter's School was provided by the legislature in 1806, without any important opposition being made to the proposal.

West of the Alleghanies. The westward movement of the population during and after the Revolution carried many Catholics from Eastern Pennsylvania and Maryland across the Alleghanies to settle in western Pennsylvania and Kentucky. Small colonies resulted from the gathering of Catholics together, and conditions thus led to the expansion of the Church. These were days of roughest pioneer missionary labor, when the progress that was made was won only by unceasing toil in an uninviting environment. The luxuries of life were unknown, and even necessities were frequently lacking. Yet the foundations of future development were solidly laid. About 1787 a group of Catholics established themselves in Westmoreland County, Pennsylvania, at a place called Sportsman's Hall. The pastor, the Rev. Theodore Browsers, left his property to the Church, and eventually, in 1846, it came into the possession of the Benedictines. There was a schoolhouse there at that time, and upon this property was built St. Vincent's Abbey and College, the motherhouse of many of the Benedictine institutions in this country. Father Gallitzin, too, was engaged in teaching along with his missionary activities. He went to a Catholic settlement in Cambria County, Pennsylvania, in 1799, nine years after its establishment, and the following year opened a school near Loretto, "a small log building, daubed with mud, and heated by means of a large stone fireplace."

Kentucky. Catholic education in Kentucky began in pre-Revolutionary times. The first school established within the present limits of that state was opened about 1775 by a Mrs. William Coomes, at Harrod's Town. The first settlers of Kentucky were from Maryland, descendants of Lord Baltimore's colonists. The first Catholic church in Kentucky was built in 1790, it being merely a rude log chapel. Three years later, Father Stephen Badin arrived, making Kentucky the center of a half-century of missionary work that extended into Ohio, Indiana, Illinois, and Michigan. In 1805 he was joined by the Rev. Charles Nerinckx, who was a refugee from the French Revolution. Both were devoted to the cause of Catholic education.

The first schools that were opened by Father Badin were of temporary character, and taught by lay teachers, whether men or women. In 1805, however, a group of French Trappists came from Pigeon Hill, Pennsylvania, to settle at Pottinger's Creek, Kentucky. Although not a teaching Order, they opened a free school, which lasted some three years, until the Trappists left the State.

Four Dominicans arrived in Washington County, Kentucky, in 1806, under the leadership of Father Edward Fenwick. They opened the Convent of St. Rose, and in 1807 founded St. Thomas College, an institution that taught both elementary and advanced subjects to about a dozen pupils. The enrollment in the school gradually increased, and Father Fenwick (the future bishop of Cincinnati) was succeeded as superior by Father Thomas Wilson, who had been President of the English College of the Dominicans in Flanders. An interesting feature of the conduct of this school was the payment of tuition charges in farm produce. There was also a regulation calling for the devotion of four hours daily to manual labor, in erecting and caring for buildings, and in cultivating the school farm. This school was closed about 1820.

Vincennes. Vincennes had a school probably as early as 1786, but apparently it did not last more than three years, for in 1789 the pastor, Father Gibault, left the place. New enthusiasm was kindled in 1792, when Father Benedict Flaget, a French Sulpician, later first bishop of Bardstown, arrived at Vincennes. He taught the children himself, remaining until 1795, when he was recalled to Baltimore. His successor, Father John F. Rivet, carried on the work of the school until 1804.

Detroit and Michigan. It has already been shown that a school was in existence at Detroit from the founding of the settlement. This seems to have continued and was in existence



REV. GABRIEL RICHARD

when the city passed under American control in 1796. The population at this time was probably from 1,500 to 2,000 inhabitants. Detroit was part of the Diocese of Baltimore when American authority was established there. The development of Detroit and Michigan along spiritual and educational lines is due largely to the ability and devotedness of the Rev. Gabriel Richard, who was sent there in 1798 as assistant pastor and became pastor three years later. The projects in education which he originated were numerous, interesting, and important, although many of them were never realized. "God knows," he wrote, "how many projects, great and small, of schools and of missions occupy my mind, for the savages, for the deaf-mutes, for the children of the poor. . . . But the means are lacking in a country where it is necessary, so to speak, to create everything with nothing." He was indefatigable in his educational endeavors, and not only was interested in Catholic education, but wanted to see the means of education provided for all the people in Michigan. He was universally recognized as an outstanding leader, and had the unique distinction of being the only Catholic priest elected to the National Congress.

Academies. By 1802 an academy or high school for boys had come into existence, and the work of the lower school was confined to the elementary teaching of both boys and girls. To provide a high school for girls, he had first to train capable women teachers, for none existed in that section of the country. With his assistant, Father John Dilhet, he therefore undertook to prepare four young women, Monique Labadie, Elizabeth Lyon, Angelique Campau, and Elizabeth Williams, to serve as teachers of young girls. In 1804 the academy for girls was opened, together with a second elementary school. The system was more complete than could be found in most cities of the time.

Technical and vocational training was insisted on by Father Richard. Sewing, spinning, and weaving for girls, and shop work for boys were provided. Moreover, a school, almost wholly industrial, was begun for Indian girls.

The fire of 1805 destroyed not only the church and schools but the city as well. Nothing daunted, Father Richard set about re-establishing the schools, leasing some buildings at a place called Spring Hill, now within the city. He remained here for fifteen years, the schools being gradually turned back to the city as it was rebuilt. Two lots were donated in 1806 for academies for boys and girls, by the governor and judges of Michigan.

Textbooks. Father Richard was a pioneer in the publication of textbooks. In 1808 or 1809 he brought back from the east a printing press and a font of type and set them up at Spring Hill. He also brought a printer who taught the work to his assistant sacristan. This printing press was the first in Michigan. In 1809 he began the publication of a newspaper, *The Michigan Essay or Impartial Observer*. At the same time he brought out a series of textbooks:

The Child's Spelling Book, 1809, pp. 250.

La Journée du Chrétien, 1811, pp. 350.

Les Ornaments de la Mémoire, 1811, pp. 130.

Journal des Enfants, 1812, pp. 196.

Pétite Catéchisme Historique, 1812, pp. 300.

The Catholepistemiad. In a petition to the governor and judges of the Territory, which Father Richard drew up in 1808, he urged that an institution of higher learning be established. "It would be very necessary," he wrote, "to have in Detroit a similar Academy in which the high branches of mathematics, most important languages, geography, history, natural and moral philosophy, should be taught to young gentlemen of our country, and in which should be kept the machines the most necessary for the important and useful arts, for making the most necessary physical experiments, and framing the beginning of a Public Library." This idea found realization in the plan for the "Catholepistemiad, or University of Michigania," which was drawn up in 1817. The Act which established this institution, which became the University of Michigan, was written, it is true, by Judge Woodward, but the spirit of the undertaking was that of Father Richard. Connected with the University there was to be throughout the State a complete system of education, embracing "colleges, academies, schools, libraries, museums, athenaeums, botanic gardens, laboratories, and other useful literary and scientific institutions." Fifteen per cent of the public taxes was to be devoted to the administration of this system. The Rev. John Monteith, the Presbyterian minister of Detroit, was made president, and Father Richard vice-president of the University. They were also the only professors, the former holding seven of the thirteen professorships, and the latter, the remaining six. The salary for each professorship was fixed at \$12.50 a year. In 1821, when the Catholepistemiad became the University of Michigan, Father Richard was named one of the trustees, as he was also a charter member of the Michigan Historical Society.

New Sees. In 1808 the Diocese of Baltimore was raised to archdiocesan rank, and four new sees created out of parts of its original territory. The see of Baltimore retained Maryland, Virginia, the Carolinas, and Georgia; New York contained the State of New York and the eastern part of New Jersey; Philadelphia embraced the States of Pennsylvania and Delaware and the western part of New Jersey; Boston, the New England States; and Bardstown included Kentucky, Tennessee, and the Northwest Territory.

Establishment of Teaching Orders. The need of good teachers was always urgent in Catholic education in this country. The defects of colonial schools were due chiefly to the lack of well-prepared instructors. There were great difficulties in the founding of new Communities in the United States, but it was no less difficult to obtain religious teachers from Europe. Even if they were obtained, there were generally language handicaps which seriously interfered with educational work. But Religious Communities were the answer to the problem of how to secure good teachers, for their constitutions invariably provided for a period of from one to three years devoted to a study of methods of teaching and school problems. The rules for nuns also required "practice teaching."

The coming of the first Sisters to the English-speaking States occurred in 1790, when Father Charles Neale succeeded in bringing four Carmelite nuns from Antwerp to Port Tobacco, Maryland. Since they were members of a cloistered Order, they had to secure permission to change their status in order to open a school. This was granted, but the Sisters did not avail themselves of the privilege until 1830, in Baltimore. But before this time other successful attempts at founding convents with schools had been made.

The Poor Clares. *The first Sisters' school in the original United States was opened in 1801 in Georgetown by three nuns of the Second Order of St. Francis, or as they are commonly called, the Poor Clares.* This Community, however, did not remain long, returning to Europe three years later.

Visitation Order. The work of the Poor Clares in Georgetown, however, was soon taken up by a group of women led by Miss Alice Lalor. They had opened a school in 1799 which was the first free school in the District of Columbia, preceding the first free public school by six years. In 1816 they were recognized as a branch of the Visitation Order, and thereafter their

success was more rapid. The training of the novitiate was enlarged and made more thorough, and the curriculum of the



From an early print

THE VISITATION CONVENT, GEORGETOWN

academy enriched by adding mathematics, philosophy, chemistry, and physics, to literature, the languages, and music. By 1832 there were 100 pupils in the academy, which became the oldest of the English-speaking Catholic academies, and has continued in existence to the present day. From Georgetown, the Visitation nuns have extended their work to Mobile, St. Louis, Baltimore, and Brooklyn.

Sisters of Charity. The second American Community of religious teachers was founded through the cooperation of Mrs. Elizabeth A. Seton, a widow in New York, and the Rev. William V. Dubourg, who later became Bishop of New Orleans, and eventually Archbishop of Besançon, in France. Upon the advice of Father Dubourg, Mrs. Seton opened a school in Baltimore in 1808. By 1812 the rules framed by St. Vincent de Paul for the Daughters of Charity in France were adopted by Mother Seton and her companions, who were now located at Emmitsburg. In 1850 the Emmitsburg Community was united with the French Sisterhood, but before this time a number of other houses of the Community had been erected. The influence of the Sisters of Charity was very great, not only as regards the number of schools established, but also by reason of their high educational ideals, and the thoroughness of their preparation. By 1840 there had been opened some thirty-five institutions—

academies, free-schools, and orphanages—by the daughters of Mother Seton, in Maryland, Pennsylvania, New York, Ohio, Delaware, Louisiana, Massachusetts, Virginia, West Virginia, and Indiana.

Elementary Schools. The educational leadership that was so active in the Archdiocese of Baltimore, in the field of higher education and in the founding of teaching Communities was shown also in parochial education. *The first free parochial school, for*



MOTHER SETON

*both boys and girls, and taught by Religious, was opened by Mother Seton, Feb. 22, 1810, at St. Joseph's Parish, Emmitsburg, Maryland. There were twenty pupils on the first day, and they were given not only free instruction, but free textbooks, and a free meal. The building was a log house, two stories high, with a kitchen at one end and a sacristy at the other.*⁷ In 1815 the first "common school" was opened in Baltimore, which as yet had no public schools. The school was connected with St. Patrick's Church, but was open to all poor children of any creed. It was supported by a charitable organization and by church collections. Two years later a school was opened at St. Mary's Cathedral.

⁷Sister Mary Regis Hoare, *Mother Seton, Foundress of the American Catholic Parochial School System*, unpublished Ph. D. Dissertation (Boston College, 1933), p. 30.

In all, some nineteen elementary schools had been established in the Archdiocese of Baltimore between 1808 and 1838, located in Baltimore, Georgetown, Washington, Frederick, and Bryantown, Maryland, and several places in Virginia, such as Alexandria, Richmond, Norfolk, and Martinsburg.

Diocese of Philadelphia. When the Diocese of Philadelphia was established in 1808, there were schools attached to the three churches in the city, and several attempts to found others had been made, although unsuccessfully. St. Mary's Church, the chief one of the diocese, was the scene of constant disorder and strife between the lay trustees and the clergy. The result



HOUSE OCCUPIED BY MOTHER SETON IN BALTIMORE
Opened First School Here

was that for a period of twenty years an unwholesome condition, unfavorable to educational growth, existed. Bishop Francis P.

Kenrick was zealous in the cause of Catholic education, as was his assistant, the Rev. John Hughes, later Archbishop of New York, but only very limited success crowned their efforts. As late as 1850, Bishop Kenrick wrote: "I am fully sensible of the importance of Catholic schools, but I do not know how we are to establish them. Teachers of a religious character are not easily had, and schoolhouses are wanting."

While an effort to found a college for Philadelphia in 1835 was not permanently successful, greater results came from the introduction of the Sisters of Charity to Philadelphia. They began their work in 1814 in an orphan asylum, and by 1834 they had charge of four schools in the city, with seventeen Sisters.

Philadelphia had two other religious Communities, a French Community, *Les Dames de la Retraite*, which came in 1832, and the Sisters of Charity of the Blessed Virgin, founded by the pastor of St. Michael's Church. The latter remained till their convent was burned by Native American rioters in 1844, when they went to Dubuque.

Outside of Philadelphia, the Sisters of Charity opened schools in Harrisburg (1828), McSherrystown (1830), Pittsburgh (1835), and Pottsville (1836). At some of the old mission centers, such as Lancaster, Goshenhoppen, and Conewago, schools were undoubtedly continued.

Diocese of New York. Catholic education in the Diocese of New York was fostered particularly by the Rev. Anthony Kohlmann, S. J.; who was administrator of the diocese from 1808 to 1815, and Bishop John Dubois, 1829-1842. Bishop Dubois had been one of the leaders in forming the Sisters of Charity, as he had also been the founder of Mt. St. Mary's, in Emmitsburg, Maryland. The efforts of these, along with others, however, were frequently brought to naught by the system of trusteeism and by the difficulties in securing competent teachers.

St. Peter's School, belonging to the only Catholic church in existence in New York in 1808, was in a flourishing condition. By 1810 the salary of the schoolmaster was increased, in consideration of his good work, to \$400 per year. In 1818 the Lancasterian system of group instruction was adopted, and the school was visited by Lancaster himself, who was then in this country.

The establishment of a college, planned by Father Kohlmann, was effected in the New York Literary Institution, in 1809, but it lasted only four or five years. So, also, the work of some

Ursuline Sisters from Ireland was only temporary. They opened an academy and free school shortly after arrival here in 1812, but they returned to Ireland in 1815.



BISHOP DUBOIS

Permanency marked the work of the Sisters of Charity, introduced from Emmitsburg in 1817, to direct an orphan asylum and private school. Soon they assumed control of others, both free and tuition schools. By 1838 they had charge of three parish schools, St. Peter's, St. Mary's, and St. Joseph's, an academy connected with St. Patrick's Cathedral, a free school at the cathedral, and an orphanage with its branch schools. Other schools were organized at St. James' Church, Brooklyn, and Christ Church. The foundation of a teaching brotherhood was attempted in 1828, under the leadership of one James D. Boylan; but he gave up the project within a year.

There were thus many opportunities for elementary education, both free and private, for boys and girls; there were fewer opportunities for secondary education; and there was no provision for education in college or seminary.

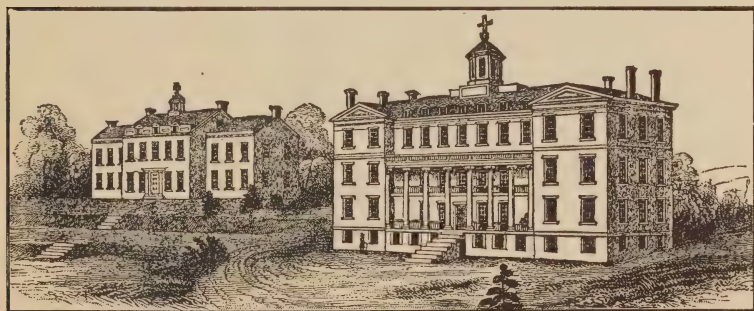
Outside of the city there were a school of the Sisters of Charity at Albany (1828), the asylum and school in Brooklyn, and St. John's Asylum and School in Utica (1834). In the

Buffalo district, Father John N. Neumann, later Bishop of Philadelphia, combined teaching of the elements with his missionary activities.

Diocese of Boston. When Bishop Cheverus assumed charge of the new See of Boston in 1810, the Catholics of Boston were about 720 in number; there were but three Catholic churches in New England, those in Boston, Newcastle, Maine, and an Indian chapel likewise in Maine. By the end of this period under study, Irish immigration had begun to trickle into New England, and parishes and schools had been established in Boston, Salem, and Lowell, Mass.; Old Town, Maine; and Hartford, Conn. It was not, however, till after this period that there came the rapid growth of schools resulting from the influx of Irish immigrants.

The first Catholic school in New England was opened in Boston, in 1820, by several Irish nuns who had been educated by the Ursulines of Three Rivers, Canada. By the end of the year the school had 100 pupils, and seemed destined for a successful career. In 1826 the Sisters removed to Charlestown, where in 1834 the convent and school fell a prey to anti-Catholic bigotry and rioting.

Bishop Fenwick, who had come to the diocese in 1825, set about establishing new schools, an elementary school for boys and girls, a classical school for boys, a seminary in Boston, and the



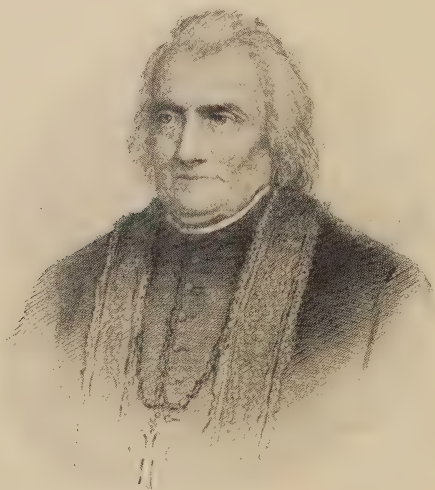
From an old print

MOUNT ST. JAMES AND HOLY CROSS COLLEGE

Ursuline school at Charlestown. By 1837 Holy Cross College, at Worcester, had developed from the classical school. In 1832, several Sisters of Charity arrived to open an orphan asylum and to teach in the day school.

Of the educational developments outside of Boston the most interesting was at Lowell, Massachusetts. Here in 1823 or 1824 the first Catholic school was opened. It continued in a haphazard fashion until, in 1831, it was voted that the town appropriate \$50 annually according to the district plan for the maintenance of a separate district school for the Catholics. By 1835 this school and another which had been built were taken into the system of public schools, to be supported out of public funds, the teachers and textbooks to be satisfactory to both town supervisors and the Catholics, and the buildings or schoolrooms to be provided by the Catholics. Nothing was said about religious instruction. The plan thus put into effect seemed to solve the troublesome problem of the relation of the Catholic school to the State. In 1837 the school committee reported that the plan was "eminently successful," and by 1839 there were being operated under this arrangement three grammar and two primary schools with a total enrollment of 752 pupils.

Diocese of Bardstown. The Diocese of Bardstown, created in 1808, was to be to the southwestern section of the United States what the Diocese of Baltimore had been to the eastern. Here,



BISHOP FLAGET

amid pioneer conditions, just as secure foundations for Catholic education were being laid as in the East. The result of the

labors of courageous priests like Charles Nerinecx, John David, Stephen Badin and Benedict Flaget, all French immigrants, was that Kentucky became the home of most noteworthy educational institutions.

Of all the undertakings in the early days at Bardstown perhaps the most important was the founding of two American Sisterhoods. These were the Sisters of Loretto, and the Sisters of Charity of Nazareth.

Sisters of Loretto. The former owed its origin partly to Father Badin but especially to Father Nerinecx, who organized the Community and compiled its constitution and rules. A previous attempt to establish a Community, in 1807, failed because a fire destroyed a convent schoolhouse which Father Badin had built. In 1812, however, a successful beginning was made when five young women under the direction of Father Nerinecx took up their residence and began teaching in Marion County, Kentucky, at a settlement called Hardin's Creek. In the same year they assumed the religious habit, and took the name of The Friends of Mary at the Foot of the Cross. They were more commonly called the Sisters of Loretto, from the name of their convent home. The group received papal approval in 1816.

The academy thus established experienced success from the beginning. Although material wealth was lacking, the teaching attracted students from distant towns. Other schools were opened by the Sisters, not only in Kentucky but in Missouri (1823), Arkansas (1838), Kansas (1847), New Mexico (1853), and Colorado (1864). The Community has never gone farther east than Ohio.

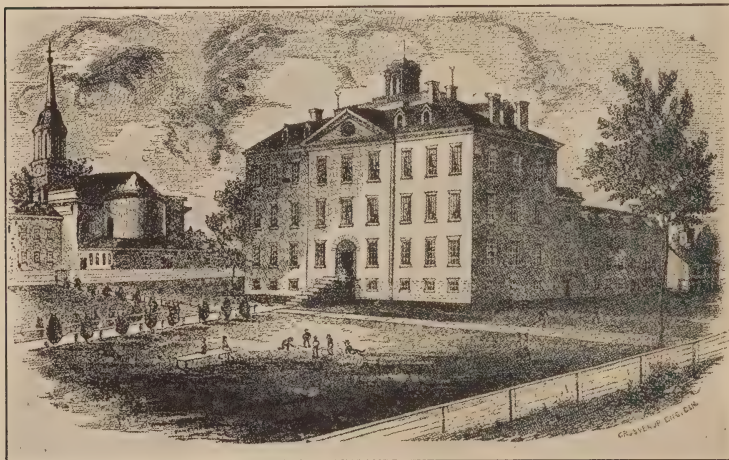
Father Nerinecx also endeavored to found a teaching Brotherhood and a Negro Sisterhood, but these projects remained unrealized when he died in 1824.

Sisters of Charity of Nazareth. In the same year that the Sisters of Loretto were organized, another teaching Community was founded in Kentucky, the Sisters of Charity of Nazareth. The impetus to this second undertaking was given by the Rev. John B. David, a refugee French Sulpician, later Coadjutor-Bishop of Bardstown. In November, 1812, three candidates were accepted for the new life, and in 1815 this life was organized according to the rules of the Daughters of Charity. Father David, who had previously acted as chaplain for the Sisters of Charity at Emmitsburg, endeavored to unite these two Communities but failed. In 1822 the permanent motherhouse was

built at Nazareth, while the educational influence of the Sisters spread throughout Kentucky and southern Indiana.

Sisters of St. Dominic. Finally, a third Sisterhood originated in the Diocese of Bardstown, in 1822, when the Rev. Thomas Wilson, Superior of the Dominican Order, and founder of St. Thomas College, took under his supervision six young women who wished to enter the religious life. They opened a school the following year near St. Rose's Convent, in Washington County. The first years were exceedingly difficult, but by 1830 the Community sent three Sisters to Somerset, Ohio, where another school was opened. Thereafter several more schools were begun, and independent convents were founded at Nashville, Tenn., and Sinsinawa Mound, Wis., as well as at such remote places as Galveston, Texas, and San Rafael, Cal. The Somerset foundation has exercised more educational influence than the original motherhouse in Kentucky.

Other Developments. During the same period that saw the beginning of these teaching Communities, Bardstown was also the scene of a number of other educational developments. In 1811 a seminary under the direction of Father David was erected by



ST. JOSEPH'S COLLEGE, BARDSTOWN, KY.

Bishop Flaget. In 1819 a combination elementary school and college, St. Joseph's College, was opened in the same place,

while two years later a similar institution, called St. Mary's College, was begun in Marion County, Kentucky.

Diocese of Cincinnati. One of the first dioceses to be carved out of the original territory of the Diocese of Bardstown was the See of Cincinnati. Although Ohio had been admitted to the Union as a State, the number of Catholics there was small. When the Rev. Edward Fenwick, O. P., made his missionary journey in 1814 to Ohio from St. Rose's, Kentucky, he found few Catholic settlements. By 1822, however, a tide of Catholic immigration had set in, and the number of Catholics in the State was estimated at 6,000, with Cincinnati containing about 200 Catholic families. The growth of the Church was signaled by the appointment of Father Fenwick as first Bishop of Cincinnati. His territory included not only Ohio but also Michigan and what later became Wisconsin; Indiana and eastern Illinois remained under the jurisdiction of Bardstown.

Bishop Fenwick was instrumental in establishing a seminary (1826), a preparatory school and college, which went by the name of the Cincinnati Athenaeum (1829), which lasted eleven years, and in bringing some Poor Clares from Belgium, who, however, did not remain long in the diocese. Several Sisters of Charity came to Cincinnati from Emmitsburg in 1829, three Sisters of St. Dominic established a motherhouse at Somerset the years following (1830), and Sisters of Notre Dame de Namur came in 1840.

Bishop Fenwick was succeeded by Bishop John B. Purcell in 1833. By this date there had been erected sixteen frame or log churches, in connection with most of which there were schools. German settlements brought parish schools in such places as Randolph, Tiffin, McCutchenville, Minster, and Wapakoneta. Cleveland saw its first permanent Catholic school in 1848.

Dominican Fathers had established St. Joseph's Convent near Somerset in 1818, and from this as a base they carried on extensive missionary activities in the central States and the Northwest. The most enterprising of all these missionaries was the Italian Father Samuel Mazzuchelli, who labored for thirty-four years in the vast territory embracing the States of Michigan, Wisconsin, and Iowa. Directly or indirectly, he established schools of a primitive missionary kind at Mackinac, Sault Ste. Marie, Green Bay, Prairie du Chien, Grand Butte, Portage, Galena, Dubuque, Davenport, and Iowa City. His greatest difficulty, the getting of teachers, was partly overcome when he

founded the house of the Sisters of St. Dominic at Sinsinawa, Wisconsin, in 1848.

Diocese of Detroit. When the Rev. Frederic Résé became Bishop of Detroit in 1833, there were schools in all the important Catholic settlements, besides a complete school system in the city of Detroit, which owed its origin to Father Richard. Schools for Indians existed in such missions as St. Joseph, Arbre-Crêche, Huron River, Grand River and L'Anse, Michigan, and Green Bay and La Pointe, Wisconsin. Father Frederic Baraga, who later became first bishop of northern Michigan, was the outstanding missionary in this region. For forty years he carried on an apostolate among the whites and Indians, composing for the latter a prayer book and catechism. Stress was always placed on industrial and vocational arts, to enable the Indians to provide for their own material wants.

Immigration from the East increased the population of the diocese from about 32,000 in 1830, to 212,000 by 1837. New schools were opened (in Detroit for French, English and German pupils) and old ones continued, so that by 1842 there were about twenty schools in the diocese, in addition to temporary schools attached to mission centers. The Catholic population at this time amounted to 25,000.

Diocese of Vincennes. When the Rt. Rev. Simon Bruté arrived in Vincennes in 1834 as the first bishop of the new diocese, he found no priests, churches, or schools except those at the old Indian missions and those in the neighborhood of Vincennes itself. But between 1830 and 1840 the population had doubled in Indiana and development was rapid. By the time Bishop Hailandière was consecrated in 1839 as the successor of Bishop Bruté, there were in the diocese an ecclesiastical seminary, a college, an academy for girls, and about twenty-four elementary schools, with a Catholic population of around 25,000. Sisters of Charity had come from Kentucky to Vincennes in 1824 and opened a school and academy, but left shortly before the arrival of Bishop Bruté on account of the excessive hardships of their rough life. The Bishop secured their return, and this was followed by the coming of the Sisters of Providence from France, who established their motherhouse near Terre Haute, in 1840, and soon took charge of schools in other places in Indiana. At Evansville, New Albany, Chicago, and some of the German settlements, such as St. Peter's, St. Nicholas, Ripley, and Bradford, schools were opened in this period. The

pioneer work of Father Stephen Badin paved the way for the founding of the University of Notre Dame, and the American



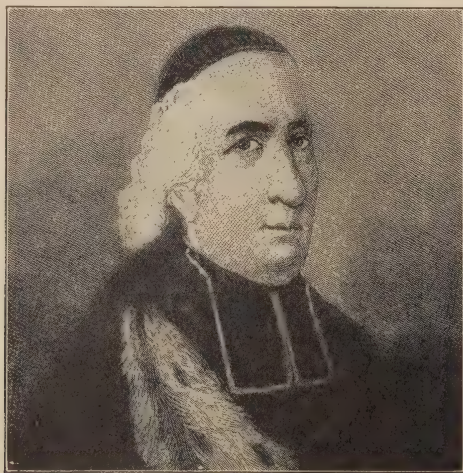
BISHOP S. G. BRUTÉ

motherhouse of the Congregation of Holy Cross and of the Sisters of the Holy Cross, in the early 1840's.

Louisiana and St. Louis:—General Conditions. When the Rev. William Dubourg was appointed Bishop of Louisiana and the Floridas, in 1812, that diocese comprised Louisiana proper, Alabama, Mississippi, and all the territory lying west of the Mississippi and included in the old French province of Louisiana. The entire diocese contained few Catholic settlements outside of New Orleans and St. Louis, and the total number of priests in the diocese was under a dozen. In New Orleans there was the Church of St. Louis, a small frame chapel for the English-speaking Catholics, and the chapel of the Ursuline Convent. St. Louis, with a population of about 4,000, of whom half were Catholics, had one church with not even a resident priest, but was visited occasionally from Florissant, about fifteen miles from the city. In New Orleans the Bishop met with such humiliating opposition from schismatical priests that he took up

his residence in St. Louis, although New Orleans was his episcopal city. Throughout the pioneer territory there were probably only two permanent schools, the Ursulines' in New Orleans and the one at St. Louis.

Dubourg's Interest in Education. At the time of his appointment as bishop of the vast diocese, Father Dubourg was president of St. Mary's College, in Baltimore. Besides this, he had had other educational experiences, having been president of Georgetown, and advisor to Mrs. Seton in the founding of her Community. As an indefatigable worker in the interests of Catholic education, with such a background as this, he early turned his attention to the problem of securing teachers for his new field of labor. He spent two years (1815-17) in Europe in recruiting volunteers to teach in future schools, in securing resources for such schools, and in helping to organize the Association for the Propagation of the Faith. The result was that when he embarked at Bordeaux, June 28, 1817, he had



BISHOP DUBOURG

engaged some fifty-three persons to work in his diocese, some of whom accompanied him to America. Among those secured were members of the Congregation of the Mission, or Lazarists (commonly called Vincentians), Brothers of the Christian Schools, Religious of the Sacred Heart, and Ursuline Nuns, the Ursulines being destined for the convent in New Orleans.

The Lazarists and Bishop Rosati. The party of Lazarists consisted of nine persons, at the head of whom was the Rev. Felix de Andreis, another member being the Rev. Joseph Rosati, subsequently the first bishop of St. Louis. A church and a seminary for their own members were begun in 1817, at the Barrens, Perry County, Missouri, with Father Rosati in charge. The bishop, late in the same year, opened a seminary and a college in St. Louis, with Father de Andreis in control of both institutions. The hardships experienced by the early Lazarists are shown in a letter of Father de Andreis: "I assure you that when I think of Italy, it appears to me an earthly paradise, in comparison with America . . . I know that were it not for the glory of God and the salvation of souls, I would not stay where I am for all the gold in the world."

In 1823 a college and preparatory school were begun at the Barrens, continuing there until 1842, when they were transferred to Cape Girardeau; and the same year also saw the transfer of the theological seminary to St. Louis. The work done by the Lazarists in the education of their priests in St. Mary's Seminary, as it was named, was of immense benefit to the Church in the rapidly growing West. From the seminary, priests were sent to various locations, and they in turn became zealous supporters of Catholic schools.

Diocese of St. Louis. In 1823 the Diocese of St. Louis was created with Father Rosatti as first bishop. In the same year, Bishop Dubourg succeeded in securing a group of Jesuits from Maryland, at the head of whom was Father Van Quickenborne, a native of Flanders. The Jesuits settled at Florissant, where two years later they opened an Indian school. White pupils from St. Louis began to attend this school. This fact, together with the closing of the diocesan college in St. Louis in 1826, led in 1828 to the Jesuits opening St. Louis University, the first permanent establishment of the Society west of the Mississippi and the center of their educational work in the Mid-West ever since. Classes were begun November 2, 1829, under the direction of Father Peter J. Verhaegen as president. The faculty consisted of five Jesuit teachers, and the students numbered 150, of whom 30 were boarding students.⁸

From St. Louis, in 1848, the Jesuits went to Bardstown, Kentucky, to take charge of St. Joseph's College there. This college was closed about 1864. In 1840 they took over "The Athen-

⁸Wm. J. McGucken, S.J., *The Jesuits and Education* (Milwaukee: Bruce Publishing Co., 1932), p. 84.

aeum'' begun in Cincinnati by Bishop Edward Fenwick, and changed the name to St. Xavier College. In 1848 a school for Indians was opened at St. Mary's, Kansas, which in time became a complete high school and college; in 1931 it was made the divinity school for the Missouri Province of the Society. Other schools, both secondary and higher, were begun at various times by members of this Province, in Detroit, Chicago, Milwaukee, Kansas City, Cleveland, Omaha, and other places.

Boys' Schools in New Orleans. In the meantime several successful efforts were made to provide schools for boys in New Orleans, where the Ursuline Nuns were caring for the education of Catholic girls. In the city two schools were opened about 1820, one in charge of the priests of the cathedral, and called the College of New Orleans. The Rev. Michael Portier was at the head of this when he was made Vicar-Apostolic of Alabama and the Floridas, in 1826. At Mobile he founded Spring Hill College, a college for young men, which has through most of its history been under the control of the Jesuits. In addition to the two schools in New Orleans mentioned above, another was opened in St. Gabriel's by the Rev. Eugene Michaud, in 1827.

Religious of the Sacred Heart. The Religious of the Sacred Heart, brought from France by Bishop Dubourg, were Madame Philippine Duchesne, Madame Berthold, Madame Audé, and two lay Sisters. They arrived in St. Louis in 1818, and soon established a school at the Catholic settlement of St. Charles, on the Missouri River, the first capital of the State. They moved to Florissant, where they conducted an academy and a day school. From here the influence of the Community spread in many directions. The Religious of the Sacred Heart have concentrated on secondary and collegiate education, in Louisiana (in 1821), in St. Louis (in 1835), in Philadelphia (in 1846), and New York (in 1841).

Sisters of Loretto. Under the direction of Bishop Dubourg, Father Rosati, in 1823, secured from Father Nerinckx, the superior of the Sisters of Loretto, in Kentucky, a group of Sisters who located at a place called Bethlehem, at the Barrens, near the seminary. An orphanage was begun, as well as a school, in a log house, amid poverty-stricken conditions. This was transferred to Cape Girardeau in 1838. From the Missouri establishments, as indicated above, the Sisters of Loretto have gradually pushed farther to the west, following closely the general westward movement of the population.

Other Teaching Communities. The Sisters of Charity from Emmitsburg began their work in the Diocese of St. Louis when, in 1827, they opened a hospital. Later on, a school and orphanage were also undertaken.

In 1833 a group of Visitation Nuns from Georgetown established themselves at Kaskaskia, in Illinois, afterwards (1844) transferring under the leadership of Mother Agnes Brent to St. Louis. From here their work was extended to St. Paul, Dubuque, and other parts of the West.

Sisters of St. Joseph began their educational work in the United States at the old settlement of Cahokia, across the river from St. Louis, in 1836. The center of their work was established at Carondelet, six miles south of St. Louis, which at this time was a wretched village of log cabins, inhabited chiefly by Creoles. Gradually the Sisters increased in number and made other foundations until, at the present time, they constitute one of the strongest and most numerous organizations of Catholic teachers in the country, their work being national in scope. Their work in St. Louis was crowned in 1923 by the erection of Fontbonne College.

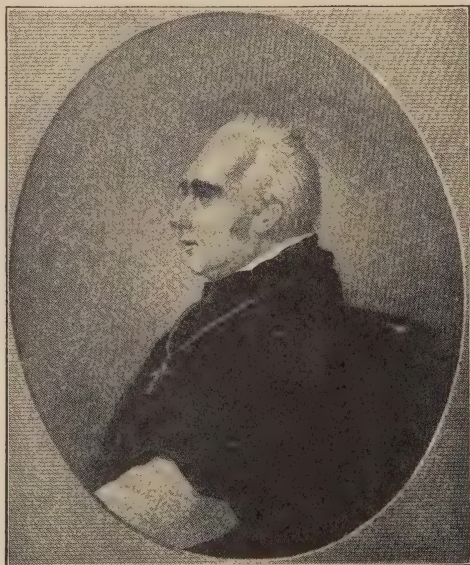
In 1816, while he was in France, Bishop Dubourg secured the services of Brothers of the Christian Schools for his diocese. They opened a school for boys at Ste. Genevieve in 1817, but it did not last. The bishop separated the Brothers and sent them to various missions instead of keeping them united during their first years in the country, the consequence being that they left the Society.

The Bishop attempted to found a teaching Brotherhood but this, too, was unsuccessful, probably owing to the lack of vocations. There were, however, boys' schools in various parts of the diocese, besides the Jesuit university. Lay teachers aided the pastors in conducting them at La Salle, and Cahokia, Illinois, and at Westphalia, Ste. Genevieve, and Old Mines, Missouri.

Educational Influence of St. Louis. It is not an exaggeration to call the Diocese of St. Louis the Baltimore of the West. Just as the Baltimore Diocese was the model for Catholic educational activity in the East, so too was St. Louis in the Mississippi Valley and farther West. Bishop Dubourg saw clearly the necessity of securing teaching Communities for his frontier diocese, and since many of the people were French he established French Communities there. Education for both boys and girls, elementary schools and higher schools, and seminaries for the education of priests, were all equally his concern. From St.

Louis as a center the missionary work of priests and Religious spread westward with the frontier, until it eventually reached the Pacific.

Diocese of Charleston. In 1820 the Diocese of Charleston was founded, comprising the States of South Carolina, North Carolina, and Georgia. Here under most unfavorable conditions, with but a scanty Catholic population, labored one of the greatest bishops in the American hierarchy. The Rt. Rev. John England was a distinguished Irish priest, who had been professor and president at St. Mary's Diocesan College, in the county of Cork, Ireland. He became well known in the United States for his great oratorical power and his staunch Americanism. He was an enthusiastic supporter of Catholic education and made plans



BISHOP JOHN ENGLAND

for a complete system of schools in his diocese. His objectives were not completely realized, but this was due rather to the unfavorable conditions in the South, over which he had no control, than to any other single cause. Even in 1835 the Catholics in Charleston numbered only about 5,000, and, in the whole diocese they were only 11,000 in a population of 2,000,000. The example

of Bishop England, however, was influential in other sections of the country.

Although the bishop found but two priests and two occupied churches in his entire diocese when he reached Charleston, he soon set about the founding of the Philosophical and Classical Seminary of Charleston. Opened in 1822, this institution had, at first, a prosperous career, counting as many as 130 students, the great majority of whom were non-Catholics. Anti-Catholic agitation resulted in the withdrawal of many students, but the school continued for a number of years. A seminary for the preparation of priests was also opened about the same time.

More permanent, however, were the results of his educational efforts in the next decade when groups of Religious were brought to the diocese. In 1830 three young women came from Baltimore and were soon organized under the name of Sisters of Our Lady of Mercy. They opened an academy and a school for girls, as well as an orphanage. Eventually they extended their work to North Carolina, Georgia, and Alabama.

Another Community, called *Les Dames de la Retraite*, also came to Charleston but their stay was temporary, because they were not well adapted to American conditions, and because of other circumstances.

A third group, the Ursulines from the Blackrock Convent in Cork, came in 1834, and they, too, opened an academy, after some delay in receiving a charter from the legislature, on account of religious prejudice. In 1835 a school for free colored Catholic children was opened in Charleston. Although there was a need for such a school, and it was quickly filled, the idea was too utopian, and the Bishop was forced to close it. He was also unsuccessful in another attempt, the securing of a teaching Brotherhood. Bishop England did not live to see the realization of many of his great educational plans. He died in 1842.

Alabama and Florida. The Rev. Michael Portier was appointed Vicar-Apostolic of Alabama and the Floridas in 1826. He had accompanied Bishop Dubourg to this country and, like him, was a staunch advocate of Catholic schools. As we saw, he established Spring Hill College and Seminary in Alabama; brought Visitation Nuns from Georgetown to open an academy in 1833; re-established the old boys' school at St. Augustine; brought *Les Dames de la Retraite* to Mobile, whence they later moved to Pensacola; invited the Sisters of Charity from Emmitsburg to open an orphan asylum and free school at Mobile; and opened

a day-school for boys likewise in Mobile. Outside of this city, however, Catholics were few in number.

Summary. It is clearly evident that the period just reviewed witnessed not only the continuation of the plans for Catholic education begun in the colonies, but also much of their realization. The long-desired Jesuit college was at last realized in the founding of Georgetown. The hierarchy in the newly-created sees were zealous in the cause of education. The innate strength of the Church was shown in the founding of five teaching Communities of women, three of these being in the frontier State of Kentucky. On the other hand, prejudice against Catholic convents and schools was still in evidence, and, in places, the evil of trusteeism handicapped the progress of education as well as that of the Church. Catholic schools during this time, no doubt, cared for only a small portion of the Catholic youth, but earnest effort had been made to multiply the opportunities for securing a Catholic education, elementary, secondary, and higher. Finally, there is evident the progress of the Church westward, with Catholic education accompanying the westward movement.

QUESTIONS AND EXERCISES

1. Show the parallel in the origin of our nation and the beginnings of a strong Church in the United States.
2. Summarize the educational work of Archbishop Carroll.
3. Is the purpose of the modern college the same as that of Georgetown as stated in the text? Explain.
4. In what way was the progress of Catholic education dependent upon the development of teaching Orders?
5. Defend the practice of using Catholic textbooks in Catholic schools wherever possible.
6. Show how trusteeism prevented the development of education in some places.
7. Compare the educational achievements of the eastern and western dioceses.
8. Summarize the influence of strong personalities in the hierarchy as a cause of the progress of education.
9. Discuss the indebtedness of Catholic education to Europe during this period.
10. Was Bishop Carroll right in insisting on the education of a native clergy? Why?
11. How do you account for the greater educational progress of some of the frontier dioceses than of some of the older sections of the country?
12. List what you regard as the three chief achievements of this period. Defend your opinion.

TOPICS FOR INVESTIGATION AND REPORT

1. Compare the educational program of early Georgetown with that of a contemporary non-Catholic college.

2. Write an account of the present educational work of any of the teaching Communities mentioned in this chapter.
3. Sketch the life and contributions to education of any one of the following: Father Nerinckx, Father Gabriel Richard, Father Thomas Wilson, Bishop Flaget, Bishop Dubois, Bishop Edward Fenwick, Bishop Bruté, or Bishop Dubourg.
4. Describe life in a convent in pioneer Kentucky or Missouri.
5. Describe school life in a school of this period.
6. Write an account of the life of Mother Seton and the founding of her Community.

SELECTED READINGS

Elliott, Richard R., "Sketch of the Life and Times of Rev. Gabriel Richard," *American Catholic Historical Researches*, XVI: 155-76.

This is but one of many accounts of the life of Father Richard, but it is also one of the most satisfactory. It contains a crude sketch of the church in Detroit, and a facsimile of one of Father Richard's textbooks.

Erskine, Marjorie, *Mother Duchesne* (New York: Longmans, Green and Co., 1926).

Chap. I of Part II concerns the early efforts of the Religious of the Sacred Heart in this country. Many letters of Mother Duchesne are included.

Godecker, Sister M. Salesia, "History of Catholic Education in Indiana, 1702-1925," *The Catholic University of America Studies*, 1925.

A good survey of education in a particular state.

———, *Simon Bruté de Rémur, First Bishop of Vincennes* (St. Meinrad, Indiana: St. Meinrad Historical Essays, 1931).

An excellent and well-documented life of a pioneer bishop. See the references to schools.

Guilday, Peter, *The Life and Times of John Carroll* (New York: The Encyclopedia Press, 1922).

Chaps. XXIV-XXVIII, and XXXVIII give one of the best accounts of the general conditions of the early Church in the nation and of the educational progress.

———, *The Life and Times of John England* (New York: The America Press, 1927).

See Chap. XXIII for the educational work of Bishop England in Charleston.

Herberman, Charles, *The Sulpicians in the United States* (New York: The Encyclopedia Press, 1916).

The early efforts of the society in the United States, especially the opening of St. Mary's Seminary, are treated in Chaps. I-V.

Lambing, A. A., *A History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny* (New York: Benziger Brothers, 1880).

An old but useful book. See the references to schools.

Lamott, John H., *History of the Archdiocese of Cincinnati* (New York: Frederick Pustet Co., Inc., 1921).

Chap. VIII concerns schools and social life among the Catholics.

Lathrop, George Parsons, *A Story of Courage: Annals of the Georgetown Convent of the Visitation* (Boston: Houghton Mifflin Co., 1895).

An old but interesting story of the founding of one of the earliest teaching Communities of women in this country and their work in one of the first academies for girls.

McCann, Sister Mary Agnes, *The History of Mother Seton's Daughters* (New York: Longmans, Green and Co., 1917).

Volume I gives an account of the origin of the Community and its expansion to Cincinnati in 1829. Well written and illustrated.

McGill, Anna Blanche, *The Sisters of Charity of Nazareth, Kentucky* (New York: The Encyclopedia Press, 1917).

See especially Chaps. I-V for the early work of this pioneer Community of teachers.

McGucken, S.J., William J., *The Jesuits and Education* (Milwaukee: The Bruce Publishing Co., 1932).

Chaps. V-VII cover the colonial and early national activities of the Jesuits in secondary schools.

Maes, Rt. Rev. Camillus P., *The Life of Rev. Charles Nerinckx* (Cincinnati: Robert Clark and Co., 1880).

An old but generally good life of the founder of the Sisters of Loretto.

Minogue, Anna C., *Annals of the Century* (New York: The America Press, 1912).

First four chapters give information on the founding of the Sisters of Loretto and their early development.

Nevils, S.J., Coleman, *Miniatures of Georgetown, 1634-1934* (Washington, D. C.: Georgetown University Press, 1934).

Chaps. I-IV cover the early efforts and the final founding of the first Catholic college.

O'Daniel, O.P., Victor, *A Light of the Church in Kentucky, the Very Rev. Samuel Thomas Wilson* (Washington, D. C.: The Dominicana, 1932).

The life of the founder of St. Thomas College in Kentucky and the work of the school.

Rothensteiner, John, *History of the Archdiocese of St. Louis* (St. Louis, 1928).

See the index for individual schools.

Salmon, Lucy M., "Education in Michigan During the Territorial Period," *Michigan Pioneer Collections*, Vol. 7 (1884), pp. 36-52.

A good picture of the school work in the early history of the State of Michigan.

Savage, Sister M. Lucida, *The Congregation of St. Joseph of Carondelet* (St. Louis, 1923).

An excellent account of one of the earliest and later one of the largest Communities of teachers.

Spalding, Most Rev. M. J., *Sketches of the Early Catholic Missions of Kentucky* (Louisville: B. J. Webb and Brother, 1844).

Chap. II concerns pioneer conditions, and Chaps. IX, XII, XIV, and XVII the various teaching Communities and the schools in Kentucky.

———, *Sketches of the Life, Times and Character of the Rt. Rev. Benedict Joseph Flaget, First Bishop of Louisville* (Louisville: 1852).

Chap. XII, Religious and Charitable Establishments.

Webb, Benjamin, J., *The Centenary of Catholicity in Kentucky* (Louisville: Charles A. Rogers, 1884).

Chap. XVII, the Sisters of Loretto; Chap. XVIII, the Sisters of Charity of Nazareth; Chap. XIX, the Dominicans; Chap. XXI, St. Joseph's College; Chap. XXII, St. Mary's College; and Chap. XXXIII, the Jesuits at St. Mary's College.

CHAPTER V

A CHANGING SOCIETY

1840-1935

Increase in Population. Between 1840 and 1935 the United States became a transformed nation. From a relatively small nation it grew to be one of the largest; from one that was relatively insignificant in world affairs it became one that is a decisive factor in international relations; from a country that was primarily rural and agricultural, it has become one that is largely urban and industrial. All these changes have been highly influential in the development of education, both in respect to the State and the Church. Let us turn attention first to the increase in population because its growth conditioned very largely the other changes that were being produced.

In 1840 the total white population of the United States was approximately 14,195,000. After that date, the increase continued with striking uniformity every decade. About the turn of the century there was a relative decrease, and since 1920 the increase has not been so great. By the latter date the total population was nearly 95,000,000. Fears had been raised by a certain school of sociologists that the country would be unable to support the large population which it seemed destined to have. The Federal Census of 1850 showed that if the ratio of population increase for the preceding decade were maintained, the United States would have by the year 1930 a population of 269,000,000. It further showed that whereas the average growth of Prussia, Great Britain, Russia, and France between 1790 and 1850 was 1.7 per cent annually in each country, ours had been 8.17 per cent.

The great cause of the increase in population was, of course, immigration. Before 1825 the tide of immigration brought to our shores only about 8,000 foreigners annually. Most of these had settled on farms throughout the states. After that year, however, the number increased to about 10,000 annually, and by 1850 it had jumped to about 300,000. Immigration was almost tripled between 1840 and 1850. This was the period that

witnessed the first great influx of Irish and German immigrants, due in the one case to troubled economic conditions at home, and in the other, to political conditions. After 1870 there was a change in the quality and source of immigration, because greater numbers began to come from southern and eastern Europe, whereas previously it was the northern and western countries which contributed the larger number of immigrants. The change, however, did not become very marked until after 1890, and after 1900 it became even more evident. In the period from 1900 to 1910, Austria-Hungary, Russia, and Italy contributed nearly six million of the total of nearly nine million who entered this country. The World War, naturally, interfered with immigration in many ways and, finally, beginning in 1920, immigration restrictions were imposed by the Congress. The tide has definitely turned, and at present there is much interest in the question as to whether America is to have a stationary or even a decreasing population, since not only has immigration practically ceased, but there has been a decline in the birth rate.

Parallel Catholic Increase. It is very difficult to obtain reliable statistics of the Catholic population of the United States. No satisfactory census has as yet been made for the country as a whole. Such estimates as have been made remain estimates only, and their reliability, therefore, is no greater than that of the person or persons making them. Figures given in the annual *Catholic Directories* are based on returns made to the editors by the various dioceses, but the returns are often quite incomplete. In case of the absence of a return from a diocese, the practice has been to insert the figures from a preceding *Directory*. The result obviously is misleading. The most satisfactory study that has been made of this question is that by Father (now Bishop) Gerald Shaughnessy, S. M.¹ It should be pointed out that his results were based upon estimating what the Catholic population should have been at certain periods.

Bishop Shaughnessy estimated that the Catholic population in 1840 must have been about 663,000, an increase of almost 110 per cent over what it was a decade before. From this number it jumped to 1,606,000 in 1850, an increase of nearly 144 per cent. The percentage increases for the following decades were approximately as follows: 1850-1860, 93 per cent; 1860-1870, 43 per cent; 1870-1880, 38 per cent; 1880-1890, 42 per cent; 1890-1900, 46 per cent; 1900-1910, 35 per cent; and 1910-1920,

¹Gerald Shaughnessy, S. M., *Has the Immigrant Kept the Faith?* (New York: The Macmillan Co., 1925).

21 per cent. It is apparent that much of the great increase in the total population of the country has been a Catholic increase as well. From the position of being one of the smaller denominations in the country the Catholic Church has grown to be the largest, although American Catholics are still far outnumbered by non-Catholics. The important facts respecting population growth are indicated in Table 1.

TABLE I
POPULATION IN THE UNITED STATES, 1790-1930.*

Year	U. S. White	Catholic
1790	3,172,006	35,000
1820	7,866,797	195,000
1830	10,537,378	318,000
1840	14,195,805	663,000
1850	19,553,068	1,606,000
1860	26,922,537	3,103,000
1870	33,589,377	4,504,000
1880	43,402,970	6,259,000
1890	55,101,258	8,909,000
1900	66,809,196	12,041,000
1910	81,731,957	16,363,000
1920	94,820,915	19,828,000
1930	108,864,207†	20,203,702‡

*Compiled and adapted from Shaughnessy, *op. cit.*

†U. S. Census, U. S. population, 1930.

‡Figure taken from *Official Catholic Directory*, 1930. Probably too low a figure.

Some of the differences in population estimates are shown in Table II.

TABLE II
ESTIMATES OF CATHOLIC POPULATION OF THE UNITED STATES*
FOR RECENT YEARS, COMPARED.
Estimates of Actual Catholic Population

Year	Estimated	Catholic Directory	U. S. Govt.	Corrected Figures
1890	8,909,000	7,855,000	7,331,000	9,000,000
1900	12,041,000	10,774,939
1906	14,600,000	13,089,353	14,210,755	14,500,000
1910	16,363,000	14,618,761	18,500,000
1916	18,673,000	17,022,879	15,721,815
1920	20,000,000	17,885,000	20,000,000

* Shaughnessy, *op. cit.* p. 211.

Growth in Church Organization. The great increase in the number of Catholics in this country led to a corresponding increase in the number of dioceses and archdioceses. Everywhere, but especially in the cities and on the frontier, the Church was confronted with grave problems involving the spiritual needs of her increasingly large family. In 1840 the Church in the United States celebrated the golden jubilee of the establishment of the American hierarchy that came with the appointment of John Carroll as first Bishop of Baltimore. The Province of Baltimore, the sole Province in the United States, contained in 1840 the archiepiscopal See of Baltimore (including the vacant Diocese of Richmond) and the suffragan Dioceses of Boston, New York, Philadelphia, Bardstown, Charleston, Cincinnati, St. Louis, New Orleans, Mobile, Detroit, Vincennes, Dubuque, Nashville, and Natchez.¹ Before 1840 there had been held three Provincial Councils of Baltimore, the last of which occurred in 1837, when it was attended by one archbishop and eight bishops. Beginning with 1840 four more Provincial Councils were held, and three Plenary Councils (1852, 1866, and 1884). When the Third and last Plenary Council was held there were one cardinal (McCloskey of New York), eleven other archbishops, fifty-eight bishops, and six mitred abbots.² From that time the hierarchy has continued to increase until at the present time (1935) there are no less than 105 archdioceses and dioceses. It is rather interesting to recall that there was once opposition to the calling of councils on the ground that the distances some of the prelates would have to travel would be out of proportion to the amount of time to be devoted to the deliberations. One critic wrote: "The present arrangement requires four weeks constant traveling for one week of hasty deliberation." The material advances which have been made are strikingly indicated from many circumstances of the time. When the First Plenary Council was held in 1852, for example, Bishop Cretin, of St. Paul, still had for his home a log house. Many of the dioceses were, of course, very small in respect to population when they were erected, especially those in the western states. When Bishop Loras commenced his episcopacy in Dubuque in 1837 it was with one church, one priest, and a reported population, confined to the town of Dubuque, of only 300 Catholic people. When the Bishop died in 1858 the diocese had 102 churches, 107 priests, and a

¹For dates of establishment of these sees, cf. p. 61.

²John Gilmary Shea, "The Progress of the Church in the United States from the First Provincial Council to the Third Plenary Council of Baltimore," *American Catholic Quarterly Review*, IX: 495 (1884).

Catholic population of 55,000. Bishop Purcell began his administration of the Diocese of Cincinnati with 16 churches, and forty years later, when he died, that number had increased to 200. The *Metropolitan Catholic Directory* for 1840 gives the number of churches and stations as 454, of clergymen in the ministry, 399, and clergymen otherwise employed, 100. The *Official Catholic Directory* for 1934 gives these corresponding figures: churches with resident priests 12,530, clergy (total) 29,619.

Not only was the Church during the period under consideration increasing in size, but it was also gaining in prestige. The first American cardinal was created in the person of Cardinal McCloskey, of New York, in 1875; at the present time there are cardinal-archbishops in New York, Boston, Philadelphia, and Chicago. Baltimore was represented in the College of Cardinals in the person of Cardinal Gibbons, who presided as Apostolic Delegate over the Third Plenary Council, and who died in 1921. Further recognition came to the Church in America in 1893 when the Apostolic Delegation was established in Washington. Striking evidence of the growth of the Church is seen in the increase of the number of ecclesiastical provinces. In 1840 there was only the Province of Baltimore; in 1935 there were fifteen archdioceses: Baltimore, Boston, Chicago, Cincinnati, Dubuque, Milwaukee, New Orleans, New York, Philadelphia, Portland (Oregon), St. Louis, St. Paul, San Francisco, San Antonio, and Santa Fé. These archdioceses, together with their suffragan sees, extend from one end of the country to the other, north and south, and east and west.

Territorial Expansion. The period after 1840 witnessed a vast expansion of the territorial limits of the United States and a consequent increase in the size of the Federal Union. In 1845 Texas entered the Union, and this brought on war with Mexico. The war ended three years later and as a result the United States acquired territory now comprising the states of California, New Mexico, Nevada, Arizona, and parts of Colorado and Wyoming. In the same period the Oregon territory was opened after the signing of a treaty with England settling a vexed boundary dispute. The continental limits of the United States were now fixed, and there was available for settlement a vast expanse of fertile land which could be acquired for little or nothing. The peopling of the West became one of the most interesting and important chapters in our history. Thousands of the most energetic inhabitants of the East now set out on the various trails to the West. By 1850 over sixteen per cent of all persons born

in the eastern or middle States, and nearly twenty-seven per cent of those born in the southern States had migrated westward.³ Territorial organization went on apace, and following that phase came the admission of new states to the Union. In the 'fifties slavery became a prime factor in the admission of new States and the practice arose of pairing slave and free States. When the Civil War broke out, there were thirty-four States in the Union, but by 1912, with the admission of Arizona and New Mexico, the States numbered forty-eight, as at present.

Rise of Cities. The westward expansion of the United States was going on along with the growth of immense populations in the cities. The great plains attracted large numbers of people, but so also did the cities, especially in the East. In the first census of 1790 only six towns of at least 6,000 population were listed: Philadelphia, New York, Boston, Charleston, Baltimore, and Providence. All but about one-twentieth of the people lived in little villages or on more remote farms. By 1830 there were 32 cities, each having a population of at least 8,000, and all but four of them were located in the manufacturing regions of the North. In 1860 there were 158 cities of 8,000 people and upwards. At that date the cities contained one person in every six, whereas in 1800 the proportion was one in every twenty. In 1880 the cities held one-fourth of the total population, and since 1920 more than half the people have lived in cities.

These conditions brought both advantages and evils. One of the prime causes of the growth of cities was the rise of the factory system. The lure of apparently high wages brought many men and women from the farms to the cities. Multitudes found in the factory system the means for their material and cultural advancement and that of their children. Problems of living, of public health, of recreation, of religion, and of education were all intensified by the flocking of so many people to the great centers of population. After the tide of immigration set in, entire sections of the great cities were occupied by various national groups. The "little Germanys" and the "little Irelands" of the 'forties and 'fifties were taken over by the "little Italys" and the "little Polands" of the 'nineties and thereafter. Problems of citizenship and the absorption of the diverse national groups became matters of common and official concern.

³James Truslow Adams, *The Epic of America* (Boston: Little, Brown & Co., 1931), p. 179.

Progress in Science and Invention. The urbanization of America would not have come about were it not for the radical changes in manufacturing and industry, and these changes would not have occurred were it not for the rapid advance made by science, especially in its practical applications. Likewise, the westward expansion of the nation was dependent upon the technical improvement of the steam railroad. The industrial revolution begun in England in the late eighteenth century, in the work of Hargreaves, Cartwright, and Arkwright, reached this country after the War of 1812. American contributions to this important movement became numerous. It is a mistake, however, to think of the industrial revolution as being confined to any particular period in the past, and as being now completed. As a matter of fact, it is not unlikely that it may continue with even greater impetus in the future.

Mechanical and other inventions have affected the country in myriad ways, but we can advert to only a few of the more important ones here. It would be difficult to exaggerate the influence of improved means of transportation and communication as typified by the railroad. In 1829 the aged Charles Carroll, the Catholic signer of the Declaration of Independence, and sole survivor of the signers, drove the golden spike that marked the beginning of the Baltimore and Ohio line. Two years later there were only about thirty miles of track in use, but in time, railroad construction far outran population, so that by 1860 there were some 30,000 miles in use. After 1890 the expansion of railroad construction was slowed up somewhat, but by 1910 there were about 237,000 miles of track. Mechanical improvements also were constantly being made, to the great increase of comfort, speed, and safety.

The automobile, similarly, has greatly modified the conditions of life. In 1900 there were about 8,000 such vehicles in existence in this country; by 1931 they had increased to the almost incredible number of upwards of 25,000,000. The greater part of this development has occurred since the World War. Later on the airplane came into use as a means of both passenger and freight transportation. The automobile has practically eliminated the old "country" districts. It has, no doubt, greatly benefited both city and rural life, but at the same time has rendered life more hazardous. It has had a serious effect upon family life by drawing it away from the home, but it has also given to the family opportunities for travel and recreation previously reserved for only the few.

Two other agencies of communication and entertainment, the radio and the cinema, have had scarcely less social influence within the present generation. Commercial broadcasting by radio was begun only in 1920, but in 1932 there were more than 16,000,000 receiving sets in use throughout the country. Thousands of people depend on the radio almost exclusively for information and entertainment. The motion picture industry has become one of the largest in the country, and one of the most powerful for good or evil. In 1931 admissions to motion picture houses totaled 100,000,000.⁴

Educational Implications. It is difficult to state briefly the educational consequences of these changes. It is quite obvious that the school has had forced upon it many more duties than formerly, because of changes in the home and the general manner of life. Since the present is largely a mechanical and industrial age, the school has been called on to give some insight into the amazing changes that have occurred. Science training has been increased, and some beginning has been made in the fields of vocational guidance and vocational education. The intensification of active life has led to a greater demand that the individual be more intelligently informed on social, political, and economic questions, and social sciences have therefore been introduced in greater amount than ever before. All of these curricular changes have occurred since the year 1870, and more especially since 1890. The desire of almost everyone to secure a more advanced education has very greatly increased enrollment in all kinds of schools. As far as Catholic education is concerned, these conditions have placed a great strain on the old methods of organization, administration, and financing of schools. The first problem that had to be solved was that of providing the facilities of Catholic education for the constantly increasing number of Catholic children. This is a problem that has occupied the attention of Catholic educators from the beginning of the period here under discussion until the present time, but in more recent years there has arisen the complementary problem of extending the system of Catholic schools upward to include the secondary and higher levels. Finally, Catholic educators have had to continue to proclaim, not only to the world at large, but also to their fellow Catholics, that, despite the revolutionary changes occurring all around, the fundamental educational principles of the Church remain unchanged.

⁴*Recent Social Trends*, Vol. 1, pp. 177-208.

Economic Conditions. In general, during this long period of almost a hundred years, the United States was in an apparently prosperous condition. As contrasted with Europe during most of the period, the advantages were all on our side. The nation was being built up, and there were countless opportunities for men with ambition and ability. Factories were increasing production, railroads were being pushed to all corners of the country, huge fortunes were being amassed. America was indeed the land of opportunity. It opened its arms to millions of Germans who were expelled by Bismarck's policies, to millions of Irish who were political offenders or who were victims of the potato famine, and to countless Italians, Poles, Russians, Czechs, and others who hoped for a better life in the New World than what they had known in the Old.

But there are shadows also in the picture. Beginning just before the period that is under discussion, there was a series of economic crises or panics. They came in 1837, 1857, 1873-78, 1893, 1907, and finally, beginning in 1929, not only the United States but the entire world suffered an economic collapse. Several of these panics were short-lived; several, moreover, were due rather to recklessness than to any fundamental weakness. But, nevertheless, there was great suffering. Wherever the factory went, it brought indeed the means of livelihood to many, but it also brought, in many instances, injustice and hardship. Labor was leaderless for a long time, but in 1869 the Knights of Labor was organized, and from this organization came the American Federation of Labor. Until approximately 1840, the usual working day was from sunrise to sunset. Then President Van Buren insisted on a ten-hour day in all Federal government establishments, and this became the general rule in factories between that year and 1850, but a twelve-hour day was not unusual, especially in textile industries. Since the first decade of the present century the eight-hour day has been commonly put into effect. The recent economic crisis has brought a demand for an even shorter working day.

Together with the evils of excessive working hours went low wages. The scant dollar-a-day was the prevailing wage during the period of the great Irish and German immigration of the 'forties and 'fifties. From that low level, wages were gradually raised. The wealth of the country increased phenomenally from \$7,135,780,000 in 1850 to \$320,804,000,000 in 1922. The per capita wealth advanced from \$307.69 in 1850 to \$2,918.00 in 1922. The increasing wealth of the nation meant that it could

support an increasingly more costly school system. It also meant that the Catholic people were likewise becoming more able to support their school system. But it must be pointed out that, even with the increasing prosperity of the country as a whole, the great majority of Catholics during this entire century were poor. Catholic laborers have always constituted a great part of the total working class. No doubt, what Bishop Purcell wrote about his diocese was likewise true of many other dioceses: "This may be styled the Irish laborers' graveyard in Ohio. Only they who have lived among these shanties can conceive such hardships."⁵ But Catholics in the United States have been generous beyond their means in supporting Catholic institutions and causes. In 1851 they contributed only \$600.00 to the Society for the Propagation of the Faith, but by 1859 this had increased to \$37,730.81.⁶ The heaviest burden upon the Catholics has been the support of their schools.

Another evil incident to the factory system formerly was the labor of children. Boys and girls of ten to twelve years of age (sometimes even younger) were employed for ten to fifteen hours a day, in the 'thirties and early 'forties. Education was almost an impossibility for them. The low wages prevailing necessitated the work of children as an aid to their parents. Fortunately, this evil is, in most States, a thing of the past.

Political Developments. Although there were many and important political changes during this century, only those that touched more directly on the position of Catholics and the progress of Catholic education need be mentioned here. In 1845 we embarked on war with Mexico with resulting territorial acquisitions as mentioned above; slavery and allied causes led eventually to the Civil War of 1860; in 1898 we were led into war with Spain because of the disturbances in Cuba; and in 1918 we united with the European Allied Powers in the war against Germany and her allies.

The patriotic attitude of Catholics during all these wars naturally led to an improvement in their general position in the country. The Catholic Church, perhaps, fared better than any other denomination during the troublesome period preceding the Civil War. Slavery divided many Protestant denominations, but the Catholic hierarchy refused to engage in the political

⁵Sister Monica, *The Cross in the Wilderness*, p. 105.

⁶Quoted from Hickey, *Society for the Propagation of the Faith* (Washington, D. C., 1922) by Peter Guilday, *A History of the Councils of Baltimore*, p. 180.

aspects of the struggle, and never issued an official pronouncement on the morality of slavery as an institution. Archbishop Hughes, of New York, went to France in order to persuade the Emperor not to recognize the Confederacy, as Bishop Carroll had been selected to win the support of Canada long before in the struggle of the colonies with England.

During the Civil War, Catholics enlisted in large numbers, and many Catholic priests volunteered for service as chaplains. Religious deserted the classrooms to care for the wounded and dying in the hospitals and camps. The Sisters of several Communities made an enviable record of patriotic devotion.

Social Position of Catholics. Since Catholics frequently belonged to the poorer classes, there was a common tendency to regard them with a kind of contempt. As a consequence, Catholics could not hope to exert much influence on public affairs or in social life. They lived a life apart from that of the people about them. During the century under discussion, however, this condition has been changed, and at the present time there are few professions or business enterprises in which Catholics are not represented. In civic and social life they now play a part commensurate with their numbers. The fanaticism and bigotry of former times have largely passed away, but it may be well to mention some of the more important anti-Catholic movements.

Since 1840 these movements have been mainly four: the Native Americanism of the early 19th century; the Know-Nothing movement which was an offshoot of it; the American Protective Association of the late 19th century; and the Ku Klux Klan that came early in the present century.

The Native American Party was organized in New York, in 1835. As its name indicates, it was an organized movement against foreign influences in the United States, and as such it urged the curtailing of immigration and the restriction of the privileges and rights of foreign-born people in the country. It regarded the Catholic Church especially as a foreign institution, and one that was inimicable to good American citizenship. Its influence was felt almost everywhere. When Bishop Kenrick, in Philadelphia, urged that Catholic children, during Bible-reading in the public schools, should enjoy the right to use the Catholic version of the Bible, riots broke out in the city. This was in 1843, and it was the beginning of similar occurrences that were seized upon by the members of the Native American Party as opportunities to arouse sentiment against Catholics. As the successor of the original movement, the Know-Nothing

Party was organized in New York, in 1852. It entered the field of politics very actively, and up till 1856 it was very successful. It elected candidates to local and national offices, and in 1856 nominated Millard Filmore for the presidency; but he was defeated by Buchanan, and this defeat marked the end of the power of the party in national politics. In the turmoil created by the Know-Nothing agitation, churches were burned in several cities; in a little town in Maine, Father John Bapst, S.J., a former president of Holy Cross College, was tarred and feathered; riots occurred in many towns and cities; and in Louisville, Kentucky, houses were burned, and many killed and wounded. Massachusetts passed a bill calling for the inspection of religious houses and institutions, and a similar bill was brought up in Maryland.

The American Protective Association was formed in Clinton, Iowa, in 1887. This organization was not so definitely opposed to foreign-born people, but centered its attacks upon Catholics. Like the Know-Nothing party, it entered politics, and was active in the national campaign of 1896. Its influence, however, was chiefly local, its propaganda being carried on through lectures and newspapers.

The last of these organizations was the Ku Klux Klan, which began in Georgia, in 1915. From then until 1928 it engaged in a campaign of libel, villification, and slander against Catholics, Jews, and the foreign-born. Its influence extended to all sections of the country. It numbered millions of members. It entered politics, and in 1924 and 1928 was one of the strongest political forces in the nation. It was one of the decisive factors in the election of 1928, its opposition being centered on Alfred E. Smith, the Democratic candidate, whose patriotism and loyalty were questioned, solely on the ground that he was a Catholic.

Nevertheless, the increasing importance of the position of Catholics in the country was evidenced by the very fact that a Catholic became the object of the attack. Certainly, in 1840 one could hardly have conceived that a Catholic would be nominated to the highest elective position in the Federal Government. The fact itself epitomizes the growth of Catholic prestige and influence during the century under consideration. Mr. Smith was a symbol of the development of the American Catholic Church, from the time of the early immigrants, unlettered and poor, to its present position of national importance. And the change took place in only two generations.

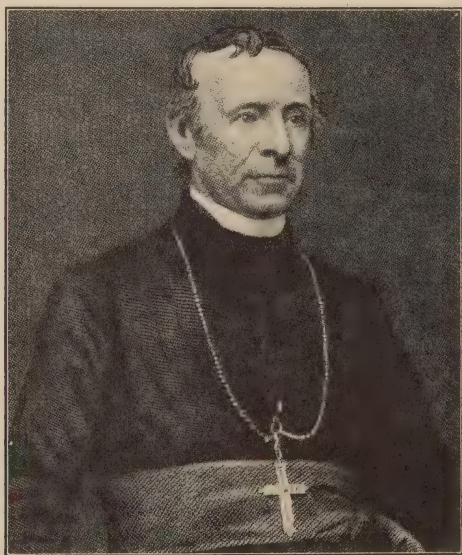
The Question of Americanism. As has been remarked, American Catholics have again and again proved their loyalty to the nation. As a supplement to what has been said in this connection, it may not be out of place to mention the celebrated Cahensly case. The Archangel Raphael Society, in Germany, whose secretary was Herr Peter Cahensly, had been founded to aid immigrants in foreign countries. In December, 1890, it addressed a memorial to the Holy See setting forth that there had been great losses to the Church in this country (more than 10,000,000, it was stated) due to lack of proper care of the immigrants. It urged the establishments of separate parishes for national groups; parochial national schools; national Catholic societies; and representation in the episcopate to be based on the size of national groups in the United States. In June, 1891, another petition was presented at Rome, this time the losses being estimated at 16,000,000. Fortunately nothing ever came of this mistaken effort. It was decisively opposed by Archbishop Ireland, Bishop Keane, and Cardinal Gibbons, the latter having insisted throughout his life on the same principle as his first predecessor, John Carroll, that the Church in this country should have a native clergy.

Developments in Public Education. There have been three main tendencies in public education since 1840 that have had a considerable bearing on Catholic education. First, there has been a great increase in the amount of schooling obtained by all individuals in the population; secondly, there has been a change in character of the instruction offered in the public school; and third, there has been an immense expansion of secondary education. A word about each of these will serve to throw light on many trends in Catholic education during this same period.

The United States Office of Education has estimated that the average citizen living in 1840 received 208 days of schooling. This amount increased at an almost uniform rate every decade, until in 1930 the total number of days of schooling obtained by the average citizen was 1,400. In terms of a forty-week school year, with five days to the week, this would be equivalent to seven years of education.

In regard to the second point, it will be recalled that in colonial days and for long afterward practically all schools were religious and denominational in character. This was shown in the reading of the Bible, the practice of opening and closing the school day with prayer, and the content of many of the textbooks, especially the readers and, later on, the histories and geog-

raphies. This condition continued throughout the country generally until the time of the so-called "common school revival," which occurred in New England during the period 1837-1850. Under the leadership of Horace Mann the public schools became definitely non-sectarian or secular. At times the Bible was still made use of, but usually it was read without comment by the



ARCHBISHOP HUGHES

teacher. The agitation for non-sectarian schools brought with it a clearer understanding of the necessity of the Catholic school. Several attempts were made by Catholics to obtain some portion of the public funds to finance their parochial schools, the best-known instance being in New York City, where Bishop Hughes led the fight. As is shown in Chapter VII, this attempt was unsuccessful. If Catholics were chagrined at the outcome, it nevertheless contributed indirectly to the expansion of the parochial school system. The motto of Bishop Hughes, "the school before the church," became widely adopted. The line of cleavage was made clear, and Catholics thus came all the more easily to understand the necessity for their own schools.

The period under consideration opened with the public high school, scarcely twenty years old. The first institution of this

kind had been begun in Boston in 1821. There were few other high schools anywhere in the country before 1840. Probably there were not more than fifty of them all told by that date, and even then the increase was not rapid. By 1870 the new school had become more common, and by 1890 it was so important an institution that the Office of Education began to gather statistics concerning it. In that year, it is estimated, there were 2,526 such schools. The great movement, however, came after that time, and by the year 1930 there were 22,237 public secondary schools enrolling over 4,000,000 pupils. At the present time the secondary schools enroll approximately one-half the total number of boys and girls whose ages come within the period covered by the high school. In the meantime, the number of private secondary schools did not increase appreciably, with the exception of Catholic high schools. Catholic high schools will be dealt with at length in Chapter X, and it will suffice to point out here that the remarkable development of public high schools preceded the development of similar Catholic institutions.

In the first decade of the present century there were two important changes taking place but these have not affected Catholic education appreciably. The junior high school and the junior college were developed. The junior high school was a result of dissatisfaction with the old organization of an eight-year elementary school followed by a four-year secondary school. There have been various forms of reorganization, but most of them are based on the conception of a six-year elementary school to be followed by various combinations of junior and senior high schools. Perhaps the most common system is the so called 6-3-3. In 1910 the number of junior high schools was insignificant, but by 1930 the number had increased to almost 1,400, enrolling more than 984,000 pupils.

The first public junior college was founded in Joliet, Illinois, in 1902, and by 1930 there were 171 public junior colleges, and 279 private ones. The junior college has had a more marked influence in Catholic education than the junior high school, as will be seen later in the discussion of secondary education.

Summary. It is now evident that during the period from 1840 to 1935 revolutionary changes were taking place in the United States. The country grew enormously in size and population; it was transformed from a nation of little consequence in international affairs to one of prime importance; it became an industrial nation, whereas in the beginning of the period it

was almost exclusively agricultural; and with the increase in size and the industrial developments, the wealth of the country grew correspondingly. Catholics shared in these changes. The Church rose from a relatively unimportant position to one of great power and prestige, expanding geographically with the country, so that today it is nation-wide in its organization and administration.

Public education experienced revolutionary modifications, especially towards the increase of opportunities for education for the masses, so that even secondary education became the privilege of those who, in an earlier period, would never have had the opportunity for it.

The corresponding changes in Catholic education will be treated in the following Chapter.

QUESTIONS AND EXERCISES

1. What specific effects on the development of Catholic education would be likely to result from the great increase in Catholic population during the period covered in this Chapter?
2. How would the cessation of immigration on a large scale be likely to affect Catholic education?
3. List the three most important problems raised by the influx of so many different national groups to the United States.
4. In what way does an urban people demand more and a different kind of education than an agricultural people?
5. What economic factors during this period had a beneficial influence on the development of Catholic education; what ones had a detrimental influence?
6. Compare the effects of the Civil War and the World War on the position of Catholics in this country.
7. What is meant by technological development in the United States? How does it influence education? Cite specific examples.
8. What is your opinion of the policy of forming national churches to care for immigrants? What are your reasons for this opinion?
9. Compare the attitudes of Archbishop Carroll and Cardinal Gibbons on the question of the necessity of a native American clergy.
10. What would have been the course of educational history in this country if the schools had not become secularized under Horace Mann and his colleagues? Defend your opinion.
11. What do you regard as the most important problems raised by the extension of education upward?

TOPICS FOR INVESTIGATION AND REPORT

1. Trace the growth of the diocese in which you live as it has developed from 1840 to the present time. Locate data concerning the number of priests, the number of churches, the number of elementary schools, the Catholic population, and the geographical limits of the diocese. Consult the various *Catholic Directories* and the history of the local diocese, if there is one published.
2. Describe the physical appearance of a prominent city of 1840. Note the types of houses, the character of the streets, the public buildings including schools, and similar items.

3. Trace the introduction of various national groups in a city or town in which you live, or in one with which you are familiar.
4. Write a short account of the history of public education in a town or city in your state.
5. Describe the character of education offered in typical high schools of 1840; 1860; 1880; 1900. Consult Brown, *The Making of our Middle Schools*; Kandel, *History of Secondary Education*; Cubberley, *Public Education in the United States*.
6. Compare the nature of the anti-Catholicism of the Know-Nothing and the Ku Klux Klan type with that of the Marshall-Smith Debate type. Consult Williams, *The Shadow of the Pope*, pp. 170 ff.
7. Write a brief account of the history of state administration and supervision of education in the state in which you live.

SELECTED READINGS

Counts, George S., *The Social Foundations of Education* (New York: Charles Scribner's Sons, 1934).

This volume is Part IX of the Report of the Commission on the Social Studies. Part One, Chap. III—Technology; Part Two, Chap. II—Economy; Chap. III—Communication; Chap. V—Education. All have important information on these topics.

Cubberley, E. P., *Public Education in the United States*, Rev. Ed. (Boston: Houghton Mifflin Co., 1934).

Chap. VI, The Battle for Free State Schools; Chap. VII, The Battle to Control the System; Chap. VIII, The Battle to Extend the System; Chap. IX, Character of the Schools Established.

Faulkner, Harold Underwood, *The Quest for Social Justice, 1898-1914* (New York: The Macmillan Co., 1931).

Chap. II describes the development of big business; Chap. III traces the growth of labor organizations; and Chap. VIII treats of child labor and educational extension.

Guilday, Peter, *A History of the Councils of Baltimore* (New York: The Macmillan Co., 1932).

Each chapter beginning with Chap. XI has valuable information on the status of the Church, on the calling of the various Councils from 1840 to 1884.

———, "The Church in the United States (1870-1920): a Retrospect of Fifty Years," *Catholic Historical Review*, VI: 533-47 (January, 1921).

An excellent brief summary of the main developments of Church history in the period cited. Especially good as a short account of the Third Plenary Council.

Murphy, Robert Joseph, "The Catholic Church in the United States During the Civil War Period (1852-1866)," *Records of the American Catholic Historical Society*, XXXIX: 271-346 (December, 1928).

Gives a lengthy account of the attitude of the hierarchy toward slavery, and a briefer account of the activity of Catholic chaplains, and nuns who served as nurses.

Orth, S. P., *Our Foreigners* (New Haven: Yale University Press, 1920), *Chronicles of America*, Vol. 35.

A good account of the subject of immigration and its effects.

Ross, E. A., *The Old World in the New* (New York: The Century Co., 1914).

Chaps. IX-XI describe well the economic, social, and political effects of immigration.

Schlesinger, Arthur M., *The Rise of the City, 1878-1898* (New York: The Macmillan Co., 1933).

Chap. I, The New South; Chap. II, The Great West; Chap. III, The Lure of the City; Chap. IV, The Urban World; Chap. VI, The Educational Revival.

Shaughnessy, S.M., Gerald, *Has the Immigrant Kept the Faith?* (New York: The Macmillan Co., 1925).

Chaps. VIII, IX, and X discuss Catholic growth from 1820 to 1920. The best study of this question.

Thompson, H., *The Age of Invention* (New Haven: Yale University Press, 1921), *Chronicles of America Series*, Vol. 37.

A good description of the inventions that caused the industrial revolution.

Will, Allen Sinclair, *Life of James Cardinal Gibbons* (Baltimore: John Murphy Co., 1911).

Chap. XI is concerned with efforts of Cardinal Gibbons to prevent prohibition of Knights of Labor by the Church; Chap. XV deals with the question of the Americanism of the Church in the U. S.

Williams, Michael, *The Shadow of the Pope* (New York: Whittlesey House, McGraw-Hill Book Co., 1932).

Chaps. IV-XIV cover the anti-Catholic movements from the Know-Nothing to the K. K. K.

CHAPTER VI

THE EXPANSION OF CATHOLIC EDUCATION

1840-1930

General Educational Conditions in 1840. Although it is evident, as has been shown above, that by 1840 the necessity of Catholic elementary schools had been recognized in all sections of the country where the Church was organized, it is also true that there was only a very small number of such schools to care for the needs of the Catholic people at the time. It is impossible to speak with mathematical certainty in such matters, but such evidence as has survived clearly indicates that there were nowhere as many elementary schools as were needed. Although even to-day their number is not sufficient, the general situation in 1840 was far less satisfactory. The great growth of the Church had not yet taken place, and the parochial elementary school had not yet been established as the commonly accepted institution of Catholic education which it has since become.

Catholic education in this country partook of many of the characteristics of non-Catholic education. One of these was the more general interest in higher education, with the consequent lack of attention to elementary schools. It will be recalled that the very first efforts that were made by the Jesuits in the English-speaking colonies were directed toward the erection of a college in Maryland. This was not an isolated instance. Until Catholics became convinced that the common elementary schools were dangerous to the faith of children, these schools were attended quite freely. Not until 1867 does the *Directory* list separate statistics for parish schools. In 1875 there were only 1,444 such schools reported.¹ But higher education was regarded in a different light, and hence many attempts were made to establish colleges and academies. The curriculum of the common schools of this early period was so simple, being composed

¹*Catholic Directory*, 1875. These directories though incomplete in many respects, give nevertheless a rough picture of the conditions for the years covered.

mostly of merely tool subjects which had little content value, that there was not as great a necessity for Catholic schools. The three R's still constituted the bulk of common school education, and history, literature, geography, and such subjects were not given much recognition. Moreover, the difficulties in financing private schools, when no aid was granted from the common school funds, constituted such a burden that for this reason also parochial elementary schools were not as common as might be expected. It was the practice of the various Catholic directories for the period around 1840 to list elementary schools as "charitable institutions" along with orphan asylums, hospitals, and similar foundations. Most of the academies of the time had elementary departments in connection with the more advanced teaching which they offered, and the common practice of Catholics who could afford to do so was to send their children to such private tuition schools for their complete education. The elementary schools which were independent of academy affiliation came, therefore, to be regarded as for only the poor and the orphans. And many of the so-called free schools attached to parishes were partly tuition schools, as they are even at the present time.

The teachers in the elementary schools of the early part of the period under discussion were frequently different from those of today. Teaching Communities of women were few and comparatively small. Lay teachers, both men and women, taught in elementary schools in many sections of the country. Moreover, there is another respect in which the parochial schools of the beginning and those of the close of this period are in marked contrast. Today the parochial school cares for the children of the parish without separation of boys and girls. In secondary education, Catholic schools have never accepted in any large number the practice of co-education, nor have the colleges, but the elementary schools are generally co-educational, except in some of the larger schools which maintain separate classes for boys and girls in the higher grades. But in the year 1840 and afterward it was a very common practice to have not only separate classes for boys and girls, but even separate departments or schools; and it was usual to have teachers of the same sex as the pupils. Religious Communities for men did not develop as rapidly or as extensively as those for women, and laymen as teachers for the boys were not uncommon. Some of the male Communities which now concentrate on secondary education, at the beginning of this period were more engaged in elementary than in secondary teaching. It was not till near the

turn of the last century that the practice of including both boys and girls in the same school and in the same classes became widespread; and it was about the same time that men teachers for the boys in the elementary grades began to be supplanted by members of the Communities of women.

Schools in 1840: Archdiocese of Baltimore. Approach to an understanding of the great expansion of Catholic education can be obtained by contrasting conditions of a century ago with those of the present. A few examples will be sufficient. The data for these in most cases are taken from Lucas' *Catholic Directory*.

In the year 1840 the only Archdiocese in the United States, that of Baltimore, contained more than 60 churches and chapels, five of which were in Baltimore. There were eight institutions of higher learning for men and boys, as follows: (1) St. Mary's Seminary, Baltimore; (2) Mt. St. Mary's Seminary, Emmitsburg; (3) the Novitiate of the Society of Jesus; (4) St. Charles College, near Baltimore; (5) St. Mary's College, Baltimore; (6) Georgetown College; (7) Mt. St. Mary's College, Emmitsburg; and (8) St. John's Literary Institution, Frederick, Maryland. The charges ranged from \$150 to \$200. The colleges, it must be remembered, received many students below the college level, so that they carried on not only secondary instruction but even some elementary instruction.

There were six academies for girls, with rates varying from \$100 to \$150 per year. These were: the (1) Visitation Academy, Georgetown; (2) Visitation Academy, Baltimore; (3) St. Joseph's Academy, Emmitsburg; (4) Carmelite Academy, Baltimore; (5) St. John's Female Boarding School, Frederick, Maryland; and (6) Sisters of Providence School for Colored Girls, Baltimore.

Among the charitable institutions of the Archdiocese were listed: (1) St. Mary's Female Orphan Asylum and Free School, Baltimore, with 220 children; (2) St. John's Asylum and Free School, Frederick, with 13 orphans and 75 pupils; (3) the Free School at the Visitation Academy, Georgetown, which had from 70 to 100 girls; (4) St. Vincent's Asylum and Day School, Washington, which cared for 40 orphans and 150 day pupils; (5) St. Francis Xavier's Free School, Alexandria, Virginia; (6) the Catholic Male Free School, Baltimore, which had 100 poor children; (7) the Catholic Female School, Baltimore, which had 100 pupils; (8) a Sunday School for girls, Baltimore; and (9) a Sunday School for colored girls, Baltimore.

The Diocese of Philadelphia in 1840. The Diocese of Phila-

delphia was not nearly so fortunate as Baltimore in provisions for Catholic elementary education in 1840. The *Directory* for that year lists the following schools, at a time when there were 78 churches in the Diocese, six of them in the city of Philadelphia: two higher schools; two academies for girls; and six schools that were classed with charitable institutions. The higher schools were the Seminary of St. Charles Borromeo, and St. Mary's Seminary, which was really an academy, and not an ecclesiastical school. There were St. Peter's Boarding School for Young Ladies at Wilmington, Delaware, and St. John the Baptist's School at McSherrystown, Pennsylvania, which had 20 boarding and 20 day pupils. Among the charitable institutions were: (1) St. John's Female Orphan Asylum, Philadelphia, which had 60 orphans; (2) St. John's Male Orphan Asylum and Day Schools (one for boys and one for girls); (3) St. Mary's Free School, Philadelphia, which had 220 pupils; (4) St. Paul's Orphan Asylum and School, Pittsburgh, which had 12 orphans and 120 pupils; (5) St. Mary's School, Pottsville, Pennsylvania; and (6) the Orphan Asylum and Day School, Wilmington, Delaware.

The Diocese of St. Louis in 1840. The Diocese of St. Louis was unusually well provided with schools for that time. This was due more to the energy of Bishop Dubourg than to any other single factor. In 1840 there were four higher schools: (1) St. Mary's Theological Seminary, the Barrens, Perry County, Missouri; (2) St. Mary's College, the Barrens; (3) St. Louis University; and (4) St. Vincent's Male Academy, Cape Girardeau.

There was a large number of academies for girls: (1) the Academy of the Religious of the Sacred Heart, St. Louis; (2) their Academy at St. Ferdinand; (3) their Academy at St. Charles; (4) the Academy of the Sisters of Loretto at Bethlehem, Perry County, Missouri; (5) their Academy at Ste. Genevieve; (6) their Academy at New Madrid; (7) their Academy at Cape Girardeau; (8) St. Mary's Academy, Pine Bluff, Arkansas, in their charge; (9) Visitation Academy, Kaskaskia, Illinois; (10) the Academy of the Sisters of St. Joseph, Cahokia, Illinois; (11) the Academy of the same Sisters, and the school for the deaf and dumb, at Carondelet, Missouri.

"Day schools" were listed as being in existence in a number of places, some under the direction of priests, some in charge of Jesuit scholastics, some in charge of lay teachers. Altogether there were six such schools, but all were small, none having more

than 50 pupils. Four orphan asylums are listed, and in one of these, day pupils were also admitted.

Other Dioceses. New York had ten free schools and schools in connection with orphan asylums. None are listed for Boston; Cincinnati had two; Vincennes, two elementary schools; and Dubuque, none. Despite the fact that these figures may be incomplete, they do indicate that provisions for elementary education were very scanty, and that the arrangements were often quite different from those that obtain today.

The Archdioceses in 1932. The progress that has been made in providing parochial schools will be apparent from an examination of Table III and a comparison of these data with the information given above with reference to conditions in 1840.

TABLE III
PAROCHIAL SCHOOLS, TEACHERS, AND PUPILS IN THE ARCHDIOCESES.*
1932-33

Archdiocese	Schools	Teachers	Pupils
Baltimore	179	1,235	49,481
Boston	172	2,244	87,820
Chicago	387	4,309	180,810
Cincinnati	160	1,174	40,337
Dubuque	107	510	18,929
Milwaukee	200	1,280	53,232
New Orleans	116	779	33,779
New York	284	2,921	105,059
Philadelphia	327	2,776	129,755
Portland	60	290	9,475
St. Louis	226	1,212	46,928
St. Paul	121	851	30,571
San Antonio	85	381	12,338
San Francisco	92	601	22,626
Santa Fé	30	241	7,927

*Data taken from *Directory of Catholic Colleges and Schools, 1932-33*, passim.

It may be said that parochial education on a large scale did not begin till after 1870. Before that date there had been many parish schools, but after that year they began to increase very rapidly, and became the commonly accepted type of education for practically all children of a parish.

Growth of Teaching Communities. The great increase of parochial schools would not have been possible were it not for an increase in the number of teachers who were available. Moreover, most of the teachers for the parochial schools had to be Religious, because poverty would usually prevent the employ-

ment of lay teachers, even if they were looked upon as desirable. The various religious teaching Orders seldom if ever had as many candidates as they needed, but there was a splendid growth in the older Communities and the number of new Communities that came to this country from Europe or that were founded here multiplied very rapidly. The greatest obstacle to the more rapid growth of parochial education was the lack of teachers. Superiors of the various Communities were being constantly asked for teachers to take care of schools, often in several dioceses. As late as 1850, Bishop Kenrick of Philadelphia wrote what could have been written by many other bishops that year: "I am fully sensible of the importance of Catholic schools, but I do not know how we are to establish them. Teachers of a religious character are not easily had, and schoolhouses are wanting." In 1838 Bishop Bruté wrote to the superior at the mother-house of the Sisters at Emmitsburg concerning conditions in Chicago: "I dream of Sisters here! But how so? Colonel Beau-bien offers lots, etc. Very well! But Sisters?"

Happily, America profited by the unfavorable conditions in Europe. Many Religious in France and Germany came to the United States, and most of these were teachers. The increase in the number of Religious teachers in the United States was due more to the coming of these European Communities than it was to the growth of the native Communities. Those of European origin first looked after the educational needs of their fellow countrymen, so that schools attended by a majority of German children usually had as teachers members of Communities from Germany. The number of teachers from France was out of proportion to the number of French Catholics in the United States, due partly to the zeal of the French as missionaries, and partly to the troubled political conditions in France after 1848.

It is not necessary to enter into a detailed history of the various teaching Communities in a work of this kind. Other histories are available for the purpose. Nor can the number of new Communities that arose during the century from 1840 to the present time be stated with accuracy. Religious Communities are so complex in organization that it would lead us far afield to enter into their study with any thoroughness. Some Communities are governed by a strong central authority; some, on the other hand, are diocesan in character, and a Community in one diocese may be quite independent of another in the next diocese, despite the fact that members of both may wear the same habit, and be governed by the same religious rule. In re-

cent years, many of the formerly independent Communities have been united for purposes of government and mutual help, as for example, the Ursuline Nuns and the Sisters of Mercy. But many Ursuline Communities still remain outside the Roman Union, as the federation is called, and many Sisters of Mercy are not in the united organization. Convents of Dominican Sisters are ordinarily independent in government, while the Religious of the Sacred Heart, to take another example, are strongly united, so that government, teaching ideals, methods, and many other factors are similar in all houses belonging to the organization.

Without attempting to account for all branches of the various Communities, we give in the following table the principal ones in their order of establishment in this country. These are primarily, and in some cases exclusively, teaching Communities. The place of original establishment is given, although in some instances they have become stronger and more influential in other sections of the country.

TABLE IV

ORIGINAL ESTABLISHMENTS OF TEACHING COMMUNITIES OF WOMEN*

Community	Date	Location
1. Sisters of Charity, B.V.M.	1833	Philadelphia, Pa.
2. Sisters of St. Joseph	1836	St. Louis, Missouri
3. Sisters of Providence	1840	St. Mary-of-the-Woods, Ind.
4. Sisters of Notre Dame de Namur	1840	Cincinnati, Ohio
5. Sisters of the Holy Family	1842	New Orleans, La.
6. Sisters of the Holy Cross	1843	Bertrand, Michigan
7. Sisters of Mercy	1843	Pittsburgh, Pa.
8. Sisters of the Most Precious Blood	1844	New Riegel, Ohio
9. Sisters-Servants of the Immaculate Heart of Mary	1845	Monroe, Michigan
10. School Sisters of Notre Dame	1847	St. Mary's, Pa.
11. Sisters of Charity of St. Augustine	1851	Cleveland, Ohio
12. Benedictine Sisters	1852	St. Mary's, Pa.
13. Sisters of the Incarnate Word	1853	Brownsville, Texas
14. Sisters of the Presentation	1854	San Francisco, Calif.
15. Daughters of Charity	1855	Avoyles Parish, La.
16. Grey Nuns	1855	Toledo, Ohio
17. Daughters of Charity, Servants of the Poor	1856	Walla Walla, Wash.
18. Sisters of St. Agnes	1858	Barton, Wisconsin
19. Sisters of the Holy Names of Jesus and Mary	1859	Portland, Oregon
20. Sisters of the Congregation of Notre Dame	1860	Bourbonnais, Illinois

Community	Date	Location
21. Sisters of the Holy Humility of Mary	1863	Louisville, Ohio
22. Sisters of the Holy Child Jesus	1863	Philadelphia, Pa.
23. Sisters of St. Mary of Namur	1863	Lockport, N. Y.
24. Sisters of Divine Providence	1866	Austin, Texas
25. Poor Handmaids of Jesus Christ	1868	Hesse Cassel, Ind.
26. Sisters of St. Ann	1870	New York, N. Y.
27. Sisters of the Immaculate Heart of Mary	1871	Gilroy, Calif.
28. Sisters of Christian Charity	1873	New Orleans, La.
29. Sisters of the Presentation de Marie	1873	Glens Falls, N. Y.
30. Sisters of Charity of Our Lady of Mercy	1873	Baltic, Conn.
31. Sisters of Notre Dame	1874	Cleveland, Ohio
32. Religious of the Sacred Heart of Mary	1877	Sag Harbor, L. I.
33. Religious of Jesus and Mary	1877	Fall River, Mass.
34. Sisters of St. Joseph of Peace	1884	Jersey City, N. J.
35. Sisters of the Holy Family of Nazareth	1885	Chicago, Illinois
36. Sisters of St. Mary	1886	Sublimity, Oregon
37. Sisters of the Sorrowful Mother	1889	Wichita, Kansas
38. Missionary Sisters of the Sacred Heart	1889	New York, N. Y.
39. Servants of the Holy Heart of Mary	1889	Bourbonnais, Illinois
40. Sisters of the Blessed Sacrament for Indians and Colored People	1891	Philadelphia, Pa.
41. Institute of the B. V. M.	1892	Chicago, Illinois
42. Mantellate Sisters, Servants of Mary	1893	Omaha, Nebraska
43. Sisters of the Divine Saviour	1894	Milwaukee, Wisconsin
44. Faithful Companions of Jesus	1896	Fitchburg, Mass.
45. Sisters of the Resurrection	1900	Chicago, Illinois
46. Missionary Sisters, Servants of the Holy Ghost	1901	Techny, Illinois
47. Bernardine Sisters	1901	Reading, Pa.
48. Sisters of St. Ursula of the B.V.M.	1901	New York, N. Y.
49. Vincentian Sisters of Charity	1902	Braddock, Pa.
50. Daughters of the Holy Ghost	1902	Hartford, Conn.
51. Missionary Zelatrices, Sisters of the Sacred Heart	1902	Boston, Mass.
52. Daughters of Jesus	1903	Lewiston, Montana
53. Sisters of St. Mary of the Presentation	1903	Wild Rice, N. D.
54. Sisters of Christian Education	1904	Huntington, W. Va.
55. Sisters of Charity of St. Louis	1906	Turton, S. D.
56. Lithuanian Sisters of St. Casimir	1907	Scranton, Pa.
57. Sisters of Our Lady of Christian Doctrine	1908	New York, N. Y.

Community	Date	Location
58. Sisters of the Sacred Heart and Perpetual Adoration	1908	Fall River, Mass.
59. Mission Workers of the Sacred Heart	1908	Philadelphia, Pa.
60. Sisters of Sts. Cyril and Methodius	1909	Scranton, Pa.
61. Venerini Sisters	1909	Lawrence, Mass.
62. Religious Sisters Filippini	1910	Trenton, N. J.
63. Bohemian School Sisters de Notre Dame	1910	St. Louis, Mo.
64. Sisters of St. Teresa of Jesus	1910	San Antonio, Texas
65. Sisters of St. Basil the Great	1911	Fox Chase, Pa.
66. Sisters of St. Dorothy	1911	New York, N. Y.
67. Sacramentine Sisters	1911	Yonkers, N. Y.
68. Sisters of Mercy of the Holy Cross	1912	Merrill, Wisconsin
69. Religious of Notre Dame de Sion	1912	Kansas City, Mo.
70. Pallotine Missionary Sisters	1912	Richwood, W. Va.
71. Daughters of Divine Charity	1913	New York, N. Y.

*Compiled from Sister M. Salome, *The Hierarchy and Education, Studies in American Catholic History* (Unpublished Ph. D. Dissertation, Marquette University, 1933), *passim*.

Since the original foundation, many of these Communities have become national in scope, while many others have expanded very widely. The School Sisters of Notre Dame, for example, began with but six Sisters, who arrived in New York, July 31, 1847, only a short time after the re-founding of the Community in Europe, and while it was still in a weak and struggling condition. They spoke only German, they had only the scantiest provisions, and the prospects for their growth in the new country were certainly not encouraging from a material point of view. They assumed charge of a school in a new German-American settlement, St. Mary's, in eastern Pennsylvania. But the little Community persevered, having at its head a woman of remarkable ability, Sister Caroline Friess, who remained the superior for a period of forty years. Soon they were able to send Sisters to Buffalo, Pittsburgh, and Philadelphia. Milwaukee was made the motherhouse in 1850, and in 1876 an eastern province was erected with Baltimore as the motherhouse. Again, in 1897, another province was created, with the motherhouse located at St. Louis; and finally, in 1912, the Mankato province was erected for the northwestern States. At the time of Mother Caroline's death, in 1891, there were over 2,000 members of the Community; in 1910 there were more than 3,000; and at the present time there are over 5,000.



1



2



3



4



5



6



7



8



9



10



11

EARLY AMERICAN FOUNDRESSES

1. Mother of St. John Fontbonne, Sisters of St. Joseph of Carondelet. 2. Mother M. Agnes O'Connor, Sisters of Mercy. 3. Mother Mary Teresa, Sisters Servants of the Immaculate Heart of Mary. 4. Mother Pauline Von Mallinckrodt, Sisters of Christian Charity. 5. Mother Mary Hyacinth, Daughters of the Cross. 6. Sister Louise, Sisters of Notre Dame de Namur. 7. Mother Rose Philippine Duchesne, Society of the Sacred Heart. 8. Mother Theodore Guérin, Sisters of Providence, St. Mary-of-the-Woods. 9. Mother Catherine Spalding, Sisters of Charity of Nazareth. 10. Mother Caroline, School Sisters of Notre Dame. 11. Mother Cornelia Connelly, Sisters of the Holy Child Jesus.

This development was typical, although some of the Communities did not experience such extensive geographical growth. The vast Community of the Sisters of St. Joseph owes its origin to the humble beginnings that were made south of the city of St. Louis, at Carondelet, then an unpromising village of log houses. The many branches of the Franciscan Sisters can likewise be traced back to the simple origins of the first group who came to Philadelphia upon the invitation of Bishop Neumann, in 1855.

Teaching Brotherhoods. A number of early attempts were made to establish Communities of teaching Brothers in various dioceses, but they uniformly failed. And even those Communities which eventually became successfully established never grew as fast or as large as the Communities for women. There was such a demand for priests until very recent years that that vocation attracted most young men who were interested in a religious life.

Brothers of the Congregation of Holy Cross. The Brothers of the Congregation of Holy Cross were the first to become firmly established in this country. This was a French Community, founded in 1820, and known originally as the Brothers of St. Joseph. Six Brothers accompanied Father Edward Sorin, the founder of the University of Notre Dame, when he came to the United States in 1841. They came on the invitation of Bishop de la Hailandière, of Vincennes, and taught school first near Vincennes, at a place called St. Peter's. Soon they moved to the northern part of the State, where the University was founded. The Brothers took charge of a manual labor school at Notre Dame, and taught in parish schools in the vicinity and also in Fort Wayne, Cincinnati, Chicago, Milwaukee, and other places in the Middle West. Later they sent teachers to various cities in the East, such as Philadelphia, Trenton, and Camden. In more recent years they have opened high schools in Fort Wayne, Chicago, Evansville, Indianapolis, Taunton, Massachusetts; South Bend, Indiana, and Albany, New York.

Brothers of the Christian Schools. The first successful effort to secure an establishment of the Brothers of the Christian Schools was made in Baltimore, in 1846. They opened an academy and a free school. The Community grew rapidly, and soon schools were opened in New York, Brooklyn, St. Louis, Syracuse, Utica, Buffalo, Chicago, and many other cities. Eventually the organization became so extensive that it was divided into four Districts, and at the present time the Brothers have schools all the way from New York to California. They

have concentrated in secondary and higher education. Some of their colleges and universities are among the best known in the country, including Manhattan in New York, and St. Mary's in California.

Brothers of the Sacred Heart. The Brothers of the Sacred Heart were first established in this country in 1847, when a Community came from France to Mobile, Alabama. They opened other schools before the Civil War, which had a serious effect on the Order. They have concentrated primarily in the southern States, although they have taken charge of some schools in the North. Their headquarters is located at Metuchen, New Jersey.

Franciscan Brothers. Several branches of the Franciscan Brothers have been established in the United States. The first was located in Pittsburgh, in 1847, as a result of the efforts of Bishop O'Connor to secure such a Community. Another branch was brought to Brooklyn, in 1858, where they opened a college, St. Francis College, and a high school, and where they also took charge of several parish schools.

Brothers of Mary. The Brothers of Mary first came to this country from France in 1849, when they settled in Cincinnati. They soon after located their headquarters near Dayton, where they established St. Mary's Institute, comprising a college, and a preparatory school. A normal school and a novitiate were also opened there. The college has since become the University of Dayton. The Brothers have taken an important part in the development of secondary schools. They went to San Antonio in 1852, and later to Rochester, Peoria, New Orleans, St. Louis, Dubuque, and other places.

Xaverian Brothers. The Community of the Xaverian Brothers was founded in Belgium, by a native of Holland, for the express purpose of furnishing teaching Brothers for the United States. The founder was Theodore Ryken. Their first foundation in this country was made in Louisville, in 1854, when the founder and six other Brothers came to satisfy the request of Bishop Spalding. The Know-Nothing movement in Louisville was a terrible trial for them; they were recalled to Europe, but two of the members remained here. A second colony came in 1860, and since then the Community has flourished, and has taken a prominent part in secondary education. The Brothers conduct St. Mary's Industrial School in Baltimore, and a number of secondary schools in Virginia, Kentucky, and other States.

Other Brotherhoods. Several other Communities of Brothers

which have furnished teachers to the schools have been established in various places. The Brothers of the Precious Blood (1843) were associated with the Fathers of that Society in Seneca County, Ohio. The Brothers of the Holy Infancy (1855) were established in Buffalo; the Brothers of Charity (1874) in Boston; Marist Brothers of the Schools (1882) in Poughkeepsie, N. Y.; Salesian Brothers (1898) in San Francisco; and the Brothers of Christian Instruction (1903) in Plattsburgh, N. Y.

Significance of Teaching Communities. When the period covered by this chapter opened, there were the following teaching Communities in the United States; the Archdiocese of Baltimore had the Visitation Nuns, the Sisters of Charity, and the Oblate Sisters of Baltimore; the Diocese of Philadelphia had the Sisters of Charity of the Blessed Virgin Mary; in South Carolina were the Sisters of Mercy and the Ursulines; in New Orleans were the Ursulines; in the Diocese of St. Louis, the Religious of the Sacred Heart and the Sisters of St. Joseph; in Kentucky, the Sisters of Loretto, the Sisters of Charity of Nazareth, and the Dominican Sisters; and in Detroit there were the Poor Clares. Altogether, there were thirteen Religious Communities engaged in teaching, in both elementary schools and academies. All these were Communities of women; there was not a single Community of lay Brothers who were devoted to teaching. Most of these Communities were small, and therefore had charge of only a few schools each. During this century the number of teaching Communities of women has increased to many times the original number. More than seventy separate Communities were listed as original foundations, in Table IV, while in 1930 there were more than 200 teaching Communities engaged in the work of Catholic schools. Before 1840 there were no teaching Brothers, but not long after that date there were six strong Communities of men. Today the religious teacher is the rule, and the lay teacher the exception, just the reverse of the situation that prevailed in many places in 1840. In 1930 there were 53,384 religious teachers listed as teaching in elementary schools, and only 4,861 lay teachers.²

Temporary Influence of Civil War. War always has an unfortunate influence on educational progress, and the Civil War was no exception. It prevented the development of public education in the southern States till long after the conflict was over, and it was only then that the State school systems in most of the

²*Directory of Catholic Colleges and Schools, 1932-33*, p. 112.

southern States took their rise. So far as concerns Catholic education, the War had only a temporary effect. Catholic education had never developed very fully in most of the southern States, with the exception of Louisiana and parts of Florida and Alabama. Catholics were not numerous in the Confederate States. Many of the Catholic schools were forced to close, but this was only for a time. In the border States, many students withdrew from the schools. Some of the northern schools that drew students from the South, were likewise reduced in size. Georgetown College, St. Louis University, and other institutions with many southern students had a greatly decreased student body during this time. At Notre Dame, both Fathers and Sisters of Holy Cross left in large numbers for service as chaplains or nurses. The Congregation of Holy Cross gave more chaplains to the War than any other Catholic religious body, and nearly eighty Sisters of the Holy Cross served as nurses during the conflict. Schools and classes naturally suffered from such patriotic devotion. Other Communities also sent as nurses Sisters who ordinarily would be teaching. Recognition of the part played by the Sister nurses was given by the Government in the erection of a statue to these nuns on the battlefield of Gettysburg. After the conclusion of the War the development of Catholic education soon regained its former vigor.

Schools in the Western States. It was chiefly during the period since 1840 that Catholic schools became firmly established in the States west of the Mississippi. The account of their beginnings in the States east of that river has been given in previous chapters. Merely the basic facts relating to the origin of Catholic schools in the western States will be given here. The student may supplement the statements here by study of the histories of the Church in the separate States, and the histories of the various teaching Communities that have labored in these States.

Iowa. The first public school in Iowa was opened in 1830, and when the State was admitted to the Union in 1846 it had only one hundred public schools, all built of logs. Several Catholic schools were probably established before this time. Father Mazzuchelli, the Dominican missionary, built St. Paul's Church, at Burlington, in 1840, and it had a basement to be used as a schoolroom. Davenport also had a school in connection with its church. Bishop Loras, in Dubuque, opened a school for boys in his own house about the same time. The Sisters of Charity of the Blessed Virgin Mary arrived in Dubuque in 1843, and the

history of organized educational effort really begins with their work.

Minnesota. The first Catholic school within the State of Minnesota appears to have been the Indian school begun by Father Francis Pierz, at Grand Portage, in 1838. Other Indian schools were probably opened in other places, but organized educational work began with the arrival of Rt. Rev. Joseph Crétin, in St. Paul, in 1851. His diocese included not only Minnesota, which had been made a Territory in 1849, but also the present states of North and South Dakota. The only non-Catholic school was but four years old when Bishop Crétin came to St. Paul. He brought four Sisters of St. Joseph from Carondelet, Missouri, who opened their first school in a log building in 1851. Other Sisters came from Carondelet and took charge of additional schools; they also began an academy. Benedictine Sisters came from St. Mary's, Pennsylvania, and located at St. Cloud, in 1857.

The Dakotas. A group of Presentation Nuns from Dublin, Ireland, came to Fargo, North Dakota, in 1880, where they opened a school and an academy. This marked the beginning of systematic teaching in the territory. A branch of the Order was established at Aberdeen, South Dakota, in 1886, and other schools were also begun. Benedictine Sisters came from St. Joseph, Minnesota, and from Missouri. Many public schools in the country districts are virtually Catholic because they are situated in communities almost entirely Catholic, and many of their teachers are Catholic.

Kansas. Jesuit missionaries were established in Kansas at an early date, and Father De Smet was especially active. Probably there was a school in connection with the mission which De Smet had founded in 1838 for the Potawatomi Indians, who had been sent from Northern Indiana and Southern Michigan. In 1841 there were two schools at St. Mary's, one for girls and one for boys. Other mission schools were also established, in which academic, moral, and industrial training were combined. Later on other Religious arrived, including Religious of the Sacred Heart, Sisters of Loretto, Benedictines from St. Vincent's, Pennsylvania, and Benedictines from Minnesota. Benedictine Fathers established St. Benedict's Abbey at Atchison, in 1860. Sisters of Charity from Nazareth, Kentucky, came to Lawrence in 1859, and afterwards, as an independent Community, established their motherhouse at Leavenworth.

Nebraska. There were probably Indian mission schools in what became Nebraska from the year 1838. The first school for white Catholics was begun about 1858 in Omaha, lay teachers being employed. Seven Sisters of Mercy from Manchester, New Hampshire, came to Omaha in 1863, and opened an academy and several schools. Other teaching Communities arrived under the administration of Bishop James O'Connor, who took charge of the diocese in 1876. Among these were the Sisters of St. Francis, from Lafayette, Indiana.

Montana. Jesuit missions in Montana go back as far as 1841, when St. Mary's was founded by Father De Smet, near the present city of Missoula. In this mission as well as others that were founded later, agriculture and other industrial arts, and perhaps some other subjects, were taught. About 1855 a school was founded, aided by government funds, but it had to be closed soon afterward. In 1863 four Sisters of Providence from Montreal began teaching in the first boarding school for Indians in the Northwest. The Rt. Rev. J. B. Brondel secured some Ursuline Nuns from Cleveland in 1883, who opened a school among the Cheyenne Indians. Afterwards the motherhouse of the Order was changed to St. Peter's Mission, among the Blackfeet Indians, which became the center for their activities. Montana was made a Territory in 1864, and began to be peopled by white settlers. Sisters of Charity arrived in Helena from Leavenworth in 1869, and established St. Vincent's Academy. They also began day schools for both boys and girls, and later established secondary schools as well. The Rt. Rev. John P. Carroll became Bishop of Helena in 1904, and sought to establish a thorough educational system throughout the diocese, including a college and secondary as well as elementary schools. His work is memorialized in Carroll College, Helena.

Colorado. When Colorado was organized as a Territory in 1861 it contained 25,329 inhabitants. It had previously been part of Kansas, and white settlers had begun to enter the region only as late as 1858, when gold was discovered. Father Joseph B. Machebeuf was sent from Santa Fé in 1860 to assume charge of the Catholics; he became bishop in 1868. In 1864 he secured some Sisters of Loretto, a year after he had opened the first Catholic school, conducted by a lay teacher. The Lorettoines began an academy in Denver which has continued to the present, and to which was later added Loretto Heights College. In 1884 the Jesuits transferred their college from Las Vegas to Denver, since known as Regis College. More Sisters of Loretto arrived,

and they were followed by Sisters of Charity from Mt. St. Joseph, Ohio (1869); Sisters of Charity from Leavenworth (1874); Sisters of St. Joseph from St. Louis (1877); Sisters of Mercy (1882), and others in later years. Benedictine Fathers from St. Vincent's, Pennsylvania, established a boarding school for boys in Pueblo in 1887.

Utah. Catholic settlement in Utah came very slowly, although the Mormons had settled there as early as 1847. The real beginning of Catholic education in the territory was made in 1875, when thirteen Sisters of the Holy Cross established St. Mary's Academy, at Salt Lake City. Three years later the Sisters opened a school at Ogden, and afterwards schools at other places, including Park City and Eureka. The Catholic population remained small during most of this early period.

Wyoming. This State also was very slow in gaining Catholic growth. The first teaching Community that sent Sisters to Wyoming was the Sisters of Charity of Leavenworth, Kansas. They opened a parish school in Laramie, in 1878, which lasted till about 1901. The Sisters of the Holy Child Jesus, from Sharon Hill, Pennsylvania, opened an academy and school in Cheyenne, in 1884. The Sisters of St. Francis, from Glen Riddle, Pennsylvania, assumed charge of St. Stephen's Indian Boarding School, in Fremont County.

Oregon. Catholic education had a vigorous beginning in Oregon, owing chiefly to the zeal of the Rev. Francis Norbert Blanchet, the future Archbishop of Oregon, who came to the region from Montreal in 1838. Oregon at that time included not only the present State of that name but also Washington, Idaho, and part of Montana. Father Blanchet came to minister to the Canadians who were in the Wilamette Valley, most of whom were in the employ of the Hudson Bay Company. In 1843, when there were only about a thousand Catholic whites in the territory, Father Blanchet opened St. Joseph's College, at St. Paul, placing Father Langlois in charge, assisted by two laymen. The school began with thirty boarders. In St. Paul he also built a school for girls, to be in charge of Sisters. The next year Father De Smet returned from Europe with six Sisters of Notre Dame from Namur, Belgium, and they began teaching in the girls' school. Conditions were primitive, and as the school building had been left unfinished, owing to the scarcity of mechanics, the Sisters became adept in the use of the craftsmen's tools and finished the building themselves. The same year, Father Blanchet was named Bishop and Vicar-

Apostolic, and later, Archbishop. He went to Europe for aid for his Archdiocese and returned in 1847 with seven more Sisters of Notre Dame, envisioning a complete system of Catholic education in his Archdiocese. A secondary academy was opened by the Sisters at Oregon City, in 1849, on land donated by Dr. John McLaughlin, the "Father of Oregon." The schools were prosperous until the discovery of gold in California took away not only many of the lay people, but also many priests and Religious who went to take up religious or educational work there. St. Joseph's College had to be closed; but the Archbishop went to Montreal to secure more teachers, and was successful in securing some Sisters of the Holy Names of Jesus and Mary, a teaching Community that had been founded in Canada only a few years before. They came to Portland in 1859, taking charge of the school in that city, and reopening the other schools. Boys' education was gradually provided for by the introduction of teaching Communities of men, including the Benedictines, the Christian Brothers, and the Congregation of Holy Cross, the last named having taken charge of Columbia University, Portland, now called the University of Portland. Additional Communities of women teachers arrived, including Sisters of Mercy, Dominican Sisters, Franciscans, and the Sisters Servants of the Immaculate Heart of Mary. The Sisterhood of St. Mary was founded in 1886, at Beaverton. In 1907 was dedicated the McLaughlin Institute, a combined grammar and high school, in memory of the first benefactor and the staunch friend of Catholic education in Oregon. The progressive spirit of Catholic education in the State was seen in the founding in 1906 of the Catholic Educational Association of Oregon.

Washington. Washington was organized as a separate Territory in 1863, but its growth was very slow for many years. The history of Catholic education begins with the appointment of the Rev. Augustine M. A. Blanchet, of Montreal, a brother of Archbishop Blanchet of Oregon, as the first Bishop, in 1846. He shared the zeal for Catholic education which was so conspicuous in his brother. He obtained five Sisters of Charity of Providence from Montreal in 1856, and they opened a school at Fort Vancouver the next year. Other Sisters came later and a novitiate was established. They also took charge of some Indian schools and of other schools for white children as time went on. The Sisters of the Holy Names began their work in Washington in 1880, in Seattle, and later on opened a school in Spokane. These were the pioneer Communities, but others came also, including

Benedictine Sisters, Dominicans, Franciscans, Visitation Nuns, Religious of the Sacred Heart, and Sisters Servants of the Immaculate Heart; and for boys, the Benedictine Fathers, the Christian Brothers, and the Brothers of Our Lady of Lourdes.

Idaho. The first Catholic school in Idaho was established at Idaho City by Sisters of the Holy Names in 1867. In the same year the legislature passed a bill providing for support of Catholic schools out of the public funds, but it was vetoed by the governor. The population was small and poor, and Catholic education did not prosper, especially in consequence of an exodus of settlers. The school at Idaho City had, therefore, to be closed in 1869. The same year the Sisters of Holy Cross came to Boise and opened an academy and school, and after this, Catholic education made more progress. Benedictine Sisters from Switzerland established a school at Cottonwood, in 1906. Other teaching Communities that have established themselves in the State include the Brothers of Christian Instruction, from Canada; the Sisters of Charity of Providence, from Missoula; the Sisters of St. Joseph, from Tipton, Indiana; the Sisters Servants of the Immaculate Heart, from Scranton; and the Ursuline Nuns, from Toledo.

California. The second period of the history of Catholic education in California began in 1850 with the arrival of the new Bishop, the Rt. Rev. Joseph S. Alemany, a Spanish Dominican who had been head of his Order in Ohio. California had become a part of the United States, and there was a great influx of settlers, including a good number of Catholics. Bishop Alemany was a firm believer in the necessity of Catholic schools, and evidence of this is found in the fact that the first church in San Francisco, erected in 1849, had also been made to serve as a school. A temporary arrangement was achieved in 1851 whereby the denominational schools were to be aided by public funds, but four years later this was abandoned. Bishop Alemany had brought from Europe a Dominican nun from Paris who began a school at Monterey, where she was joined later by two other Religious from the Dominican convent in Ohio, and a novitiate was founded. An academy and school were opened in Monterey, and afterwards in San Francisco and other places. The motherhouse was located at San Rafael, where a college was begun. Sisters of Notre Dame came from Oregon and Cincinnati and opened schools and academies in San José, Marysville, San Francisco, and other cities. They succeeded in erecting a college, Notre Dame College, at San José. Sisters of Charity

came from Emmitsburg in 1852. When Bishop Alemany was made first Archbishop of San Francisco, in 1853, he continued his work in education with characteristic zeal, and succeeded in bringing members of new teaching Communities to the Archdiocese, including Presentation Nuns, Sisters of Charity, Sisters of the Holy Names, Sisters of St. Joseph, Sisters of the Holy Cross, more Dominican nuns, Sisters of Charity from Dubuque, Religious of the Sacred Heart, and Ursuline nuns. The education of boys was provided for by schools in charge of Jesuits, lay teachers, and Christian Brothers. The Jesuits established themselves permanently at Santa Clara, where the college by that name was founded, and the Christian Brothers located a provincial center at St. Mary's College, Oakland. Brothers of Mary from Dayton, Ohio, opened schools in Stockton, San Francisco, and San José. Bishop Thaddeus Amat, who succeeded Archbishop Alemany, carried on the development of education with as much success as his predecessor, bringing more teachers to the Diocese and opening new schools. An important event in the history of Catholic education in California occurred in 1902, when the Hague Arbitration Tribunal, at the instance of the United States, obligated the Mexican government to make an annual payment of \$43,050.99 (Mexican), as the interest on the Pious Fund, to the Archbishop of San Francisco and the Bishop of Monterey, with the immediate payment of \$1,420,682.67. The Pious Fund consisted originally of property donated by individuals to the Society of Jesus for the benefit of the missions, including the mission schools.

Nevada. Catholicism has had very slow growth in the State of Nevada. The Territory was organized in 1861, at a time when there were no schools there, either public or Catholic. Four years later Nevada was admitted to the Union, and by this time there were 37 public schools. The Rev. P. Manogue, later Bishop of Sacramento, induced Sisters of Charity to open schools at Nevada City and Virginia City, but these were not permanent. In time, Dominican Sisters from New Orleans began an academy and elementary school in Reno.

Texas. The Franciscan missions and schools in Texas were suppressed by the Spanish government in 1812. The Rev. John M. Odin, a Lazarist from Missouri, was named bishop in 1842, Texas having become an independent republic. He induced Ursulines to come from New Orleans and they established an academy and school at Galveston in 1847; four years later they opened a similar establishment in San Antonio. From

Lyons, France, he succeeded in obtaining Sisters of the Incarnate Word, who opened an academy and school at Brownsville, in 1853. The Brothers of Mary came from Ohio in 1852, and established a school in San Antonio. The Oblate Fathers, in 1854, took charge of the college and seminary which the bishop had founded. Under Bishop Dubois, the successor of Bishop Odin, who became Archbishop of New Orleans, new teaching Communities were secured, among these being the Sisters of Divine Providence, who were brought from Lorraine, France. Their headquarters, established at Austin, in 1866, and transferred to Castroville two years later, was moved to San Antonio in 1896. New sees were erected at San Antonio and Dallas to which members of the pioneer teaching Communities went, as well as new Communities, including the Dominicans from Ohio, the School Sisters of Notre Dame, and the Sisters of St. Mary from Lockport, New York. The Congregation of the Holy Cross, the Basilian Fathers, and the Marist Brothers opened schools and colleges for boys.

New Mexico. When the territory of New Mexico was ceded to the United States, in 1848, it included not only the region that goes by the name of that State to-day, but also Utah, Nevada, and a large part of Arizona and Colorado. The population had declined, and the spirit of religion was practically extinguished in most of the people. Schools were taught, at least from time to time, in the old missions, but there was little interest in education among the inhabitants. The efforts of Bishop Tamaron of Durango, about the middle of the eighteenth century, to establish schools in all the missions did not meet with much response. The attempt of the governor, Gavino Perez, to do the same, cost him his life. When an American bishop was appointed in 1850, the population numbered about 70,000, mostly Mexicans and Indians. They were generally Catholics, nominally at least. There were about fifteen priests to care for them, but of these many were incapacitated by illness or age. A secular priest, the Rev. Antonio José Martinez, pastor at Taos, opened a school in 1826, and issued books and catechisms from a press he established, but this was an isolated example of interest in education. The real beginning of Catholic education in the territory was made in 1850, with the erection of the Diocese of Santa Fé and the appointment of the Rt. Rev. John B. Lamy as the Bishop. Bishop Lamy, a native of France, had labored in the Diocese of Cincinnati, where he had won a reputation for zeal, prudence, and endurance. In his new field of labor he manifested the same

qualities. He opened a school for boys in his own house soon after his arrival. He was aided by the zealous Father Machebeuf, also from Ohio, and later Bishop of Denver. Bishop Lamy succeeded in obtaining a number of Sisters of Loretto, who arrived in 1853, and opened the Academy of Our Lady of Light, in Santa Fé. A school was also begun, and the attendance at both this and the academy went beyond expectations. More Sisters arrived, and a novitiate was established. Schools were opened at Taos, Mora, Las Vegas, Socorro, Bernalillo, Las Cruces, and other places. Sisters of Mercy also began work in the territory, establishing a motherhouse at Silver City, and an academy and school at Mesilla. Schools for boys were made possible after the coming of the Christian Brothers from France, who opened a school in Santa Fé which was the beginning of St. Michael's College. Other teaching Communities have come to the State in later times, including Sisters of Charity from Ohio, and Franciscan Sisters from Indiana. The Jesuits had a college at Las Vegas until it was transferred to Denver. In many of the rural sections of the State where the majority of the inhabitants are Catholics the schools, though public, have been for years virtually Catholic.

Arizona. The above account of the beginnings of Catholic education in New Mexico relates also largely to what is now Arizona, where a vicariate-apostolic was created in 1868, under the Rev. J. B. Salpointe. Sisters of Loretto established schools and academies at Las Cruces, Flagstaff, and Bisbee. The Sisters of St. Joseph came from St. Louis in 1870 and opened schools at Tucson, Yuma, Prescott, Florence, and on the Gila River Reservation. The Sisters of the Precious Blood sent teachers from Ohio to Phoenix, and the Sisters of the Blessed Sacrament took charge of the Indian school at St. Michael's Mission.

Oklahoma. A vicariate-apostolic was created in Oklahoma in 1891, a year after the organization of the Territory. Before this, the Benedictine Fathers had become active in educational work in the region, having established a college at Sacred Heart in 1880. In 1884, on the invitation of the Benedictines, Sisters of Mercy from the Diocese of Peoria opened a school for the Potawatomi Indians at Sacred Heart. Later on, they located their motherhouse at Oklahoma City and opened an academy there as well as elementary schools in other places. Benedictine Sisters came in 1891 and began an academy at Guthrie, and elementary schools in several places. Sisters of St. Francis, from Glen Riddle, Pennsylvania, in 1887 took charge of Indian schools

in the territory, and the Sisters of Divine Providence established St. Joseph's Institute at Perry, in 1900. The Brothers of the Sacred Heart opened a school and college at Muskogee. Educational and religious development was further assured in 1905 with the erection of the vicariate into a diocese.

Educational Decrees of the Hierarchy. During the period from 1840 to the present time, the official attitude of the Church in the United States on the question of the necessity of Catholic schools, as expressed in the pronouncements of the various provincial and plenary councils, showed an interesting change in character, although from the first they all stressed the necessity of separate schools for Catholic children. These decrees must have acted both as effect and cause: they were the effect of the dissatisfaction of Catholics with the public schools and, in turn, they must have influenced the growth of the parochial schools. Many of these decrees touched on other subjects than the mere necessity of such schools, but these other aspects will be treated in a later chapter.

First Provincial Council of Baltimore. From the very beginning of the organized Church in the United States, education has received emphatic recognition from the various legislative councils of the Church. No formal legislation in regard to elementary schools was passed by the First Synod of Baltimore, which was held in 1791, but the pastoral letter issued by Bishop Carroll the following year pointed out the necessity of "a pious and Catholic education of the young," with the hope that young men who would be educated at the newly-founded college at Georgetown would return to their homes and become teachers in Catholic schools in their local communities. The first important legislation dates from the First Provincial Council of Baltimore, held in 1829. This Council passed the following decree on the question of Catholic schools:

Since it is evident that very many of the young, the children of Catholic parents, especially the poor, have been exposed and are still exposed in many places of this Province, to great danger of the loss of faith or the corruption of morals, on account of the lack of such teachers as could safely be entrusted with so great an office, we judge it absolutely necessary that schools should be established in which the young may be taught the principles of faith and morality, while being instructed in letters.

This rather mild decree was viewed by many members of the hierarchy, in the course of time, as leaving much to be desired, and later councils attempted to provide more stringent legislation in the matter.

First Plenary Council of Baltimore. In the seven Provincial Councils of Baltimore held between 1829 and 1852, there was little legislation about the schools, beyond that of 1829 and some additional decrees in the Council of 1833. But in the First Plenary Council, held in 1852, when immigration was at high tide, the problem of providing parochial schools was looked at more seriously. The decree of the First Plenary Council read as follows:

We exhort the bishops, and, in view of the very grave evils which usually result from the defective education of youth, we beseech them through the bowels of the mercy of God, to see that schools be established in connection with all the churches of their diocese; and, if it be necessary and circumstances permit, to provide, from the revenues of the church to which the school is attached, for the support of competent teachers.

This ideal, especially in regard to the support of the school out of parish revenues, was not attained very generally in the various dioceses.

Provincial Councils of Cincinnati. The desire for stricter legislation for the establishment of parochial schools was first expressed in the councils of the Province of Cincinnati. In the parishes of this province there was a strong German element, and the great majority of the Germans were firmly attached to the idea of the parochial school. The Fathers of one of the Councils of Cincinnati held up the German parishes as a model to be imitated by others in the matter of schools:

Our excellent German congregations leave us nothing to desire on this subject. The children attend at Mass every morning, they sing with one accord the praises of God, they go from the church to the school. They are accustomed to cleanliness and neatness of dress, to diligent and affectionate respect for their parents, the Reverend Clergy, and their teachers. We have nothing more at heart than that the pupils of our English schools should imitate these examples.

Among the Fathers at the First Provincial Council of Cincinnati, held in 1855, were Archbishop Purcell, of Cincinnati, and Bishops Rappe, of Cleveland, Baraga, of Upper Michigan (later Marquette), and Spalding, of Louisville. They were all staunch supporters of the idea of parochial schools and this sentiment is indicated in the tone of the decree passed by the Council:

We admonish pastors of souls again and again to strive by all means in their power to prevent boys and girls entrusted to them from frequenting those schools which they cannot attend without grave danger to their faith and morals; and at the same time we exhort parents to aid and sustain parochial and other schools which are under Catholic direction.

It is thus evident that the responsibilities for the erection and support of parochial schools were placed on both the clergy and the laity.

Bishop Rappe had consistently obliged his priests, whenever it was possible, to establish schools in connection with the parishes, and this was embodied in the statutes of the Diocese of Cleveland, at the Fourth Synod, held in 1857. At the Second Provincial Council of Cincinnati which was called the following year, the same attitude was made binding upon all the pastors in the province:

It is the judgment of the Fathers that all pastors of souls are bound, under pain of mortal sin, to provide a Catholic school in every parish or congregation subject to them, where this can be done; and in order that each Ordinary may know what are the parishes in which this obligation exists, they decree that the Tridentine Law, s. XXII, c. IX, is to be practically enforced, by which rectors of churches are required each year to render an exact account to their Ordinaries of all the revenues accruing to their churches in any way, which they therefore strictly enjoin as to be observed by the aforesaid rectors.

The Province of Cincinnati at that time extended from the Alleghenies to the Mississippi and it was in this section of the country that the greatest fidelity to the principle of the Catholic school for the Catholic child was found in the last century and where it has been continued to the present time. A partial explanation of this attitude of loyalty is found in the legislation of the bishops of the province in their various councils. Moreover, this legislation became influential in determining the character of the legislation later enacted by the councils of Baltimore.

Second Plenary Council of Baltimore. Although the Second Plenary Council of Baltimore was the largest ecclesiastical assembly that had been held up to that time in this country, and although it enacted legislation on many subjects relating to Church welfare and discipline, in regard to education it made practically no advance beyond what had been previously decreed. The conditions were not opportune for this. The Council was held in 1866, just at the close of the Civil War, a time that was characterized everywhere by a certain amount of educational disorganization. The great and pressing need was the securing of a sufficient number of teachers to staff the schools already in existence while providing for the erection of new schools wherever they were possible. Therefore the Fathers of the Council, after pointing out the dangers of the attendance of Catholic children at the public schools, declared that the remedy was to

be found in the erection of Catholic schools wherever this could be done:

The best, nay the only remedy that remains, in order to meet these very grave evils and inconveniences, seems to lie in this, that in every diocese schools—each close to the church—should be erected, in which the Catholic youth may be instructed in letters and the noble arts as well as in religion and sound morals.

Following, therefore, in the footsteps of our predecessors, we urgently bid pastors to devote their energy as far as they can to the erection of parochial schools, wherever this is possible. In these schools, carried on under the eyes of the pastors, the dangers which we have just said inhere in the public schools will be avoided; the pupils will be kept free from that indifferentism which is now so rampant; they will learn to walk in the Catholic way, and to bear the yoke of the Lord from their youth.

The Council commended the multiplication of the teaching Communities that was becoming such a marked development in Catholic education, and pointed out that where religious teachers could not be had, lay teachers were to be selected with the greatest care, so that only those who were distinguished by their faith and character, as well as their knowledge, would be chosen. Parents were urged to contribute to the support of the schools, and to co-operate with their pastors in maintaining them, but it was recognized that the time had scarcely arrived when it was possible to have a school in connection with every parish.

Instruction of the Propaganda. It is evident that the legislation of the Second Plenary Council did not go as far as that of the Second Council of Cincinnati. Many of the bishops continued to work for stricter enactments. The matter was finally carried to the Propaganda, the Roman Congregation which had jurisdiction in American Church affairs, and in 1875 this Congregation issued an "Instruction to the Bishops of the United States concerning the Public Schools." This instruction was approved and confirmed by the Pope. The Congregation enumerated the dangers of the attendance of Catholic children at public schools, dangers which were made known to the Congregation by the American bishops themselves, and the general principle was laid down that both the natural and the divine law forbid the frequentation of such schools unless the dangers pointed out be rendered remote. The obvious remedy for Catholics was to establish their own schools, both for their own sake and to safeguard the interests of the nation:

All are agreed that there is nothing so needful to this end as the establishment of Catholic schools in every place—and schools no whit

inferior to the public ones. Every effort, then, must be directed towards starting Catholic schools where they are not, and where they are, towards enlarging them and providing them with better accommodations and equipment until they have nothing to suffer, as regards teachers or furniture, by comparison with the public schools.

That Catholics in some places, owing to circumstances, would still have just cause to send their children to public schools was clearly recognized by the Congregation:

The Sacred Congregation is not unaware that circumstances may be sometimes such as to permit parents conscientiously to send their children to the public schools. Of course they cannot do so without having sufficient cause. Whether there be sufficient cause in any particular case is to be left to the conscience and judgment of the bishop. Generally speaking, such cause will exist where there is no Catholic school in the place, or the one that is there cannot be considered suitable to the condition and circumstances in life of the pupils.

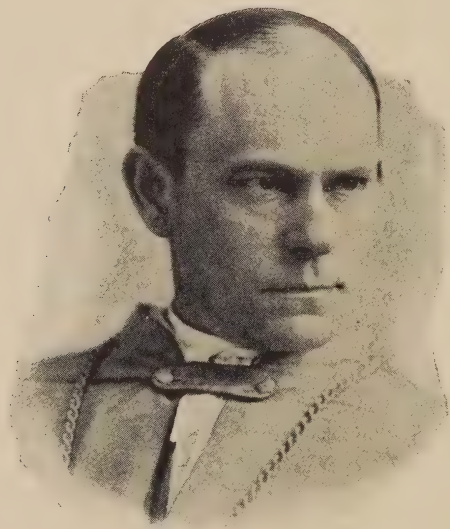
The serious responsibility of parents to provide a Catholic education for their children was insisted on by the Propaganda, and the instruction concluded as follows:

Parents who neglect to give this necessary Christian training and instruction to their children, or who permit them to go to schools in which the ruin of their souls is inevitable, or, finally, who send them to the public school without sufficient cause and without taking the necessary precautions to render the danger of perversion remote, and do so while there is a good and well-equipped Catholic school in the place, or the parents have the means to send them elsewhere to be educated,—that such parents, if obstinate, cannot be absolved, is evident from the moral teaching of the Church.

Third Plenary Council. The Instruction of the Propaganda of 1875 has importance not only because it was an authoritative utterance sanctioned by the supreme authority in the Church, but also because it formed the basis of much of the school legislation of the Third Plenary Council of Baltimore, which convened in the fall of 1884. The Council was attended by eleven archbishops, sixty bishops, several abbots, the superiors of the seminaries and of the various Religious Orders, and a large number of theologians. Education was regarded as one of the most pressing subjects that called for formal legislation. About one-fourth of the decrees adopted by the assembly referred to this subject. It dealt with all aspects of the question, elementary schools, high schools, colleges, and seminaries. One of the most significant of its enactments provided for the erection of the Catholic University at Washington.

There had been a growing feeling ever since the previous Council that more stringent legislation was needed. In some dioceses, attendance of the children at the parochial school had become a practical test of the "fidelity or the infidelity" of the parents to the Church and to God, and parents were sometimes excluded from the sacraments if they persisted in sending children to the public schools. In other dioceses, the bishops and pastors were not so strict in the matter and parents were left to make their own decision as to schools to be attended by their children. It was generally expected that the Third Council would issue an authoritative statement about the matter.

The Committee on Schools consisted of Archbishop Feehan, of Chicago, as Chairman, with Bishops Spalding, of Peoria, Flasch, of La Crosse, and Cosgrove, of Davenport, together with a secretary and nine theologians. It is interesting to note the



BISHOP JOHN LANCASTER SPALDING

geographical representation of the committee. All members were from the Middle West, the section of the country which, as previously seen, was most attached to the idea of the parochial school. Bishop Spalding was, perhaps, of all the members of the committee, the most outstanding in the defense of Catholic education, and in stressing the necessity of improving it. He be-

came, as will be seen, the real founder of the Catholic University, in Washington.

The Council declared, in accordance with the preceding Councils, that religion cannot be shut out of the school, cannot be left to the home and the church. The general law was laid down that parents were bound to safeguard their children against the kind of education which divorced religion from education:

Therefore we not only exhort Catholic parents with paternal love but we also command them with all the authority in our power, to procure for their beloved offspring, given to them by God, re-born in Christ in baptism, and destined for heaven, a truly Christian and Catholic education, and to defend and safeguard them from the dangers of an education merely secular during the entire period of childhood and youth; and therefore to send them to parochial schools or others truly Catholic, unless perchance the Ordinary, in a particular case, should judge that it might be permitted otherwise.

The right which had been conceded by the instruction coming from the Propaganda, that parents in some cases might send their children to the public schools, was likewise expressly upheld by the Third Plenary Council:

Since, therefore, for a sufficient cause, approved by the Ordinary, parents may wish to send their children to the public schools, providing the proximate dangers are removed by the necessary cautions, we strictly enjoin that no one, whether bishop or priest,—and this the Pope through the Sacred Congregation expressly forbids—should dare to repel such parents from the sacraments as unworthy, either by threat or act. And much more is this to be understood concerning the children themselves. Wherefore let pastors of souls, while they warn the faithful committed to them of the dangers of these schools, take great care lest, led by an immoderate zeal, they may violate, by word or deed, the most wise counsels and precepts of the Holy See.

Two causes, again, were recognized as involving the right to send children to the public schools: the absence of parochial schools, and the inferior academic standing of many of those in existence. Consequently, there were two main objects which the Council had in view, to increase the number of parochial schools, and to improve their efficiency.

The practical steps to be taken to increase the number of parochial schools were contained in the following decree:

All these things having been well considered, we decide and decree that:

I. Near each church, where it does not exist, a parochial school is to be erected within two years from the promulgation of this Council, and is to be maintained *in perpetuum*, unless the bishop, on account of grave difficulties, judge that a postponement be allowed.

II. A priest who, by his grave negligence, prevents the erection of a school within this time, or its maintenance, or who, after repeated admonitions of the bishop does not attend to the matter, deserves removal from that church.

III. A mission or a parish which so neglects to assist a priest in erecting or maintaining a school, that by reason of this supine negligence the school is rendered impossible, should be reprehended by the bishop and, by the most efficacious and prudent means possible, induced to contribute the necessary support.

IV. All Catholic parents are bound to send their children to the parochial schools, unless either at home or in other Catholic schools they may sufficiently and evidently provide for the Christian education of their children, or unless it be lawful to send them to other schools on account of a sufficient cause, approved by the bishop, and with opportune cautions and remedies. As to what is a Catholic school, it is left to the judgment of the Ordinary to define.

Such legislation was definitive, and it has remained in full force ever since. During troublesome times later on, when differences of opinion arose with respect to compromise plans whereby Catholic schools became in part public in character, the decrees of the Third Plenary Council were taken as authoritative and final. Pastoral letters which have been issued since, in referring to education, have merely given expression and application to the decrees that were enacted in 1884.

Effect of the Decrees. The ideal expressed in the decrees of the Third Plenary Council was not fully attained within the allotted time. It is difficult to secure reliable statistics in this matter, but the figures given in the *Catholic Directories* would indicate that the hoped-for progress came slowly. In 1883, the year immediately preceding the Council, there were some 6,241 churches in the country, and of these 2,491 had schools in connection with them. In 1884, there were 6,613 churches, and 2,532 schools. In 1887, the year that should have seen the establishment of a large number of parochial schools, there were 6,910 churches, and 2,697 schools. By 1892 there were 7,947 churches, and 3,482 schools. In other words, in 1883, there were about forty per cent of the churches reported as having schools; whereas, by 1892 that number had increased to about forty-four per cent. By 1913 there were 9,500 churches reported which had resident pastors, and 5,250 parishes with schools. This means that approximately 55 per cent of the parishes had schools in connection with them. By 1933 the numbers had grown to 12,537 and 7,462 respectively, the percentage of churches with schools was then sixty per cent. In other words, in the fifty years since the Third Plenary Council, there has been a twenty

per cent increase in the number of parishes with schools. There were undoubtedly many reasons for the failure to carry out strictly the decrees of the Council, poverty being probably the most important. But, granted the wisdom of this legislation, it would seem that it should have achieved far greater practical results. What was said in this connection about the rural churches and schools, a number of years ago, would also apply in some measure to city schools:

We have no reason to suppose that the well-informed body of men who made up the Plenary Councils of Baltimore would have insisted upon and decreed that anything be done that was impossible of accomplishment. These men knew better than any others what could be done. And yet, after all these years of waiting for the fulfillment of these admonitions, warning, and decrees, what has been done for the poor country Catholic churches and parishes? Have schools been built near every country church in the United States?³

Since this was written, a great deal has been done in the way of providing religious vacation schools, Saturday classes in religion, and other similar arrangements, to make up for the lack of Catholic parochial schools, but all these measures are rather of the nature of a stop-gap and are not what was intended by the Fathers of the Third Plenary Council.

Recent Development. The biennial surveys that have been made by the Department of Education of the National Catholic Welfare Conference present a clear picture of the recent progress in Catholic elementary education. The condition with regard to schools, teachers, and pupils is indicated in Table V.

TABLE V
SUMMARY BIENNIAL SURVEYS OF ELEMENTARY SCHOOLS,
1920-1930*

Year	Schools	Teachers	Pupils
1920	6,551	41,581	1,795,673
1922	6,867	46,322	1,947,495
1924	7,198	51,623	2,036,569
1926	7,449	55,155	2,111,560
1928	7,680	59,072	2,195,569
1930	7,923	58,245	2,222,598

**Directory of Catholic Colleges and Schools, 1932-33*, p. 194.

Solid progress is indicated in all three aspects of elementary education. The number of schools increased by about 21 per

³Rev. A. J. Emerick, "Plenary Councils and Catholic Schools," *America*, 33: 203-04, June 13, 1925.

cent; the number of teachers, by approximately 40 per cent; and the number of pupils, by more than 18 per cent. A disquieting feature is found in the decrease in the number of teachers between 1928 and 1930. The total decrease was 827 teachers, the survey showing 1,570 fewer Religious teachers and 743 more lay teachers. At the same time this smaller teaching force had 27,029 more pupils to teach, and there were 243 more schools to care for. Despite the substantial progress that has been made to put into effect the ideal of "every Catholic child in a Catholic school," it is estimated that there are about 2,000,000 Catholic boys and girls not attending Catholic schools. In other words, the goal has been slightly more than half attained.

Summary. In the century since 1840 Catholic elementary education has had a remarkable expansion. At the beginning of the period parochial schools were the exception rather than the commonly-accepted schools; by the end of the period they had become established in more than half the parishes that had resident priests, and these schools were caring for more than half the total number of Catholic children. This same period witnessed the extension of Catholic schools to the new States in the West. The pushing back of the frontier was accompanied and followed by the erection of Catholic schools in all the new Territories and States. This growth both in the more settled sections of the East and in the frontier States would have been impossible without the increase in the teaching Communities. Most of these were European in origin but some were founded in this country. As a result of this development, the great majority of teachers in Catholic elementary schools are members of Religious Communities, whereas in 1840 there was only a small number of such teachers, and lay teachers were not uncommon. The various Councils of the Church in the United States have been concerned with questions of legislation relating to the schools. There is discernible an attitude of increasing strictness until in the Third Plenary Council of 1884 the parochial school was declared to be the norm for elementary education and was to be established in connection with every parish.

QUESTIONS AND EXERCISES

1. How do you account for the widespread interest in higher education at the beginning of this period?
2. Why was the parochial school so slowly recognized as the accepted type for the early education of Catholic children?
3. Summarize the importance of the rise of teaching Communities since 1840.
4. Why do you think the separation of boys and girls in the elementary schools was discontinued?

5. What is implied in the term "parochial school" that may not be present in other types of Catholic elementary schools?
6. How do you account for the differences that existed in educational opportunities in the dioceses of 1840?
7. What unfortunate consequences have come from the scarcity of teaching Brothers in this country?
8. Trace the tenor of the educational decrees of the Baltimore Councils.
9. Why did parochial schools take a firmer hold in the Mid-West than in the East?
10. Considering the fact that the decrees of the Third Plenary Council were not carried out in many parishes for so long, what do you think was the value of these decrees?
11. Why do you think the educational legislation of the Provincial Councils of Cincinnati was more stringent than that of the Baltimore Councils until 1884?
12. Summarize briefly the significance of the westward expansion of Catholic schools during this period.

TOPICS FOR INVESTIGATION AND REPORT

1. A comparative study of the significance of Catholic population for the condition of parochial schools in the archdioceses of the present day.
2. The contribution of France or Germany or any other foreign country to American Catholic education, 1840-1935, in supplying religious teachers.
3. Trace the rise of parochial schools in your diocese or city.
4. The educational achievements of Bishop John L. Spalding, of Peoria.
5. A brief sketch of the development of Catholic education in one of the far-western States.
6. The educational expansion of one of the teaching Communities mentioned in this Chapter.
7. The effects of the economic conditions on public schools from 1929 to the present.
8. The founding of any of the teaching Communities listed in Table IV.

SELECTED READINGS

The American Foundations of the Sisters of Notre Dame de Namur (Philadelphia: The Dolphin Press, 1928).

Baska, Sister Regina, *The Benedictine Congregation of Saint Scholastica* (Ph. D. Dissertation, Catholic University of America, Washington, D. C., 1934).

Burns, C.S.C., Rev. James A., "Catholic Schools in the Immigration Period," *Catholic Educational Review*, 1 : 430-37 (May, 1911).

Educational expansion that came as a consequence of the immigration up to about 1910.

Bolling, O.M.Cap., Richard Joseph, *History of Catholic Education in Kansas, 1836-1932* (Ph. D. Dissertation, Catholic University of America, Washington, D. C., 1933).

Callan, R.S.C.J., Mother Louise, *The Society of the Sacred Heart in the Mississippi Valley Prior to 1860* (Ph. D. Dissertation, St. Louis University, St. Louis, Missouri, 1935).

Code, Rev. Joseph B., *Great American Foundresses* (New York: The Macmillan Co., 1929).

Sketches of the lives of many of the earlier foundresses of Religious Communities in this country.

Constantius, Brother, "The Christian Brothers in the United States," *Catholic Educational Review*, I : 313-23 (April, 1911).

Dehey, Elinor Tong, *Religious Orders of Women in the United States* (Rev. ed.; Hammond, Indiana: W. B. Conkey Co., 1930).

A useful handbook giving sketches of the various Orders and indicating bibliographical help in some cases.

Eleanore, C.S.C., Sister Mary, *On the King's Highway, A History of the Sisters of the Holy Cross* (New York: D. Appleton Co., 1931).

Ernest, C.S.C., Brother, *Our Brothers* (Chicago: Scott, Foresman and Co., 1931).

Consists of brief descriptions of Communities of lay Brothers and of their work; many engaged in teaching.

Erskine, Marjory, *Mother Philippine Duchesne* (New York: Longmans, Green and Co., 1926).

The life of the American foundress of the Society of the Sacred Heart.

Foundations and Progress of the Congregation of the Sisters of the Adoration of the Most Precious Blood, O'Fallon, Missouri (St. Louis, 1925).

Fox, Sister Columba, *The Life of the Right Rev. John Baptist David, 1761-1841* (New York: U. S. Catholic Historical Society Monograph Series, 1925).

The founder of the Sisters of Charity of Nazareth.

Garvin, Brother John E., *The Centenary of the Society of Mary* (Clayton, Missouri: Brothers of Mary, 1917).

Gately, Sister Mary Josephine, *The Sisters of Mercy, Historical Sketches 1831-1931* (New York: The Macmillan Co., 1931).

Gleanings of Fifty Years: The Sisters of the Holy Names of Jesus and Mary in the Northwest, 1859-1907.

Godecker, Sister M. Salesia, *History of Catholic Education in Indiana—A Survey of the Schools from 1702 to 1925* (Catholic University of America Studies, Washington, D. C., 1925).

Golden, Sister Mary Cortona, *The Sisters of Saint Francis of the Holy Family* (St. Louis: B. Herder Book Co., 1928).

Guilday, Rev. Peter, *A History of the Councils of Baltimore (1791-1884)* (New York: The Macmillan Co., 1932).

The best source in English for the decrees on schools of the Councils.

—, *The National Pastorals of the American Hierarchy, 1792-1919* (Washington, D. C.: National Catholic Welfare Council, 1923).

The pastoral letters issued after the Councils of Baltimore; contain excerpts on education.

Historical Sketch of the Convent and Academy of the Sisters of St. Francis in Oldenburg, Indiana (Oldenburg, Indiana, 1901).

History of the Sisters of Charity of Leavenworth, Kansas (Kansas City: Hudson, Kimberly Publishing Co., 1898).

In The Early Days (St. Louis: B. Herder Book Co., 1912).

The Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa, 1833-1887.

Julian, C.F.S., Brother, *Men and Deeds, the Xaverian Brothers in America* (New York: The Macmillan Co., 1930).

Life of Cornelia Connelly, Foundress of the Society of the Holy Child Jesus (London: Longmans, Green and Co., 1922).

Life and Work of Mother Theodore Guerin, Foundress of the Sisters of Providence at St. Mary's-of-the-Woods, Indiana (New York: Benziger Brothers, 1904).

McCann, Sister Mary Agnes, *The History of Mother Seton's Daughters, The Sisters of Charity of Cincinnati, Ohio, 1807-1917* (New York: Longmans, Green and Co., 1917).

Minogue, Anna C., *Pages from a Hundred Years of Dominican History (Cincinnati: Frederick Pustet Co., 1921).*

- Monica, Sister, *The Cross in the Wilderness, A Biography of Pioneer Ohio* (New York: Longmans, Green and Co., 1930).
- Mother Caroline and the School Sisters of Notre Dame in North America (St. Louis: Woodward, Tiernan and Co., 1928).
- Nugent, Sister Helen Marie, *Sister Louise (1813-1886) American Foundress of the Sisters of Notre Dame de Namur* (New York: Benziger Brothers, 1931).
- Our Community*—Third Order of St. Francis of Perpetual Adoration, La Crosse, Wisconsin—(La Crosse, Wisconsin: St. Rose Convent, 1920)
- Owens, S.L., Sister M. Lilliana, *History of the Sisters of Loretto in the Trans-Mississippi West: An Historical Study of Origins and Expansion from 1812 to 1935* (Ph. D. Dissertation, St. Louis University, St. Louis, Missouri, 1935).
- A Retrospect, Three Score Years and Ten*—Sisters Servants of the Immaculate Heart of Mary—(New York: Benziger Brothers, 1916).
- Savage, Sister Mary Lucida, *The Congregation of St. Joseph of Carondelet* (St. Louis: B. Herder Book Co., 1923).
- Semple, Henry Churchill (editor), *The Ursulines in New Orleans, 1727-1925* (New York: P. J. Kenedy and Sons, 1925).
- Sherwood, Grace H., *The Oblates' Hundred and One Years* (New York: The Macmillan Co., 1931).
- Souvenir of the Fiftieth Anniversary, or Jubilee of St. Mary's Academic Institute, St. Mary's-of-the-Woods, Indiana* (New York: Benziger Brothers, 1891).
- Spalding, Rev. John L., *Life of the Most Rev. M. J. Spalding, D.D., Archbishop of Baltimore* (Baltimore: J. Murphy and Co., 1873).
- The life of the Bishop of Louisville, who became Archbishop of Baltimore, and who attended three Councils of Cincinnati and four of Baltimore.
- Tlochenska, Sister M. Salome, *The Hierarchy and Education* (Ph. D. Dissertation, Marquette University, Milwaukee, Wisconsin, 1933).
- Trahey, Rev. James A., *The Brothers of Holy Cross* (Notre Dame, Indiana, 1907).

CHAPTER VII

CATHOLIC EDUCATION AND THE STATE

Revived Interest in the Question. Events of the past few years, especially the unfortunate economic conditions affecting all school systems, have revived interest in a question that was hotly debated in the 1840's and the 1890's but which then became more or less dormant. This is the question of the relation between the Catholic schools and the state or civil authority. True, it has always been an issue, because the Catholic ideal has seldom been achieved; but during the two preceding periods it became a matter of national concern and, to some extent, is such even today. No one in the years immediately preceding 1930 could have anticipated a renewal of the agitation of this question at this time. It is important, therefore, to study the historical antecedents of the present agitation.

Origin of the Question. It has been made clear in previous chapters of this book that the earliest type of education in this country was religious and denominational and that this held true for practically every denominational group. The Presbyterians, the Dutch Reformed, the Anglicans, the Friends, and other sects were engaged in providing schools for their own children. Even in New England, and especially Massachusetts, reputed home of public education in the United States, the religious motive was predominant in establishing schools. Here there was a close alliance of the state and the Puritan Church. *New England's First Fruits*, printed in 1643, clearly showed the purpose of the schools, for it declared that "one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." The first educational legislation passed by Massachusetts, in 1642, directed town officials to see if children were being taught to read and understand the principles of religion and the laws of the country. The inspection of schools, the licensing of teachers, and frequently the actual teaching were in the hands of the Puritan clergy. The whole scheme of things

was permeated by religion; education was but one of the agencies for the perpetuation of the religio-civic state which had been erected in Massachusetts.

It must not be forgotten that there was, in the Massachusetts of that time, a homogeneity which extended to race, religion, language, traditions, and ideals. The Puritan conception of the State did not allow for important differences of opinion, as witness the expulsion of Roger Williams and Anne Hutchinson. This synthesis can be compared to that of the Medieval Age when there was likewise uniformity in faith and life. It is obvious, therefore, that when public education originated in colonial Massachusetts the conditions were quite different from those prevailing today. And, indeed, the expression meant something quite different from what it means at present. Such education was public only in the sense that it was legislated for and financed by the civil authorities, rather than supported by private benefactors or parochial groups. The phrase "public education" as used in this early time did not connote non-religious, secularized education as it commonly does now. This is a very important difference which should be borne in mind in studying the relation of church schools to the state.

Decline of Religion in Education. The dominance of religion in education which was shown in particular legislative acts, in the conduct of the schools, in the selection of teachers, in the subject matter and in the textbooks gave way in time owing to the increasing heterogeneity of the people and the rising spirit of religious toleration. The Protestant denominations very early began to split off into various sects, while at the same time there was a lessening of religious interest and fervor. Likewise, the political and social developments were attracting more attention and thus contributing to the wane of religious enthusiasm. Hence, non-denominational schools began to appear in greater number. Benjamin Franklin organized the academy in Philadelphia in 1753-55 on such a basis, and many of the later academies followed this example. Of course, these academies were non-denominational only in the sense that they admitted all Protestants and taught no particular creed. They were not schools to which Catholics would be likely to send children. In the instance of Franklin's academy fear of Catholic influence was clearly stated. One of the purposes of his school was to provide teachers, "the Country suffering at present very much for want of good Schoolmasters, and obliged frequently to employ in their Schools, vicious imported Servants, or concealed Papists,

who by their bad Examples and Instructions often deprave the Morals or corrupt the Principles of the Children under their Care.”

The increased toleration and the better position occupied by Catholics after the Revolution led to the optimistic belief that they, together with non-Catholics, would be able to support and attend schools without prejudice to their desire for religious education. The fact was that, despite a lessening of intolerance, most of the public schools were still Protestant in tone and teaching, and Catholics soon found that they could not allow their children to attend them.

The tendency to substitute civic and social motives and spirit in schools for the religious element did not reach a climax till the “Great Awakening,” under the leadership of Horace Mann as Secretary of the Massachusetts State Board of Education. To this office he was appointed in 1837, and from then on waged his battle to secularize the schools of Massachusetts. He was successful, and his success became a stimulus to similar efforts in other States. By the middle of the century the process of secularization was complete in most of the States, and public schools were prohibited from teaching religious doctrines.

An important consequence of this development has been that most of the non-Catholic groups have abandoned the practice of maintaining their own schools. Public education is, without question, the dominant type today. Except for Catholic schools there are few denominational schools in existence. Probably the Lutherans maintain the largest number of non-Catholic parochial schools at the present time, and these are concentrated in the mid-western States. Hence it is the Catholics who are always concerned in educational questions involving the relations of Church and State, for they constitute practically the only religious group that has vigorously pursued a policy of maintaining its own system of schools apart from the public institutions.

The Parent, the Church, the State. The decline of religious education has led to an erroneous popular view of the state as an educational agent. The rather common tendency is to recognize but one educator, and that, the state. Catholic doctrine, on the other hand, clearly recognizes the parent, the Church, and the state as concerned in the process of education. Catholics and non-Catholics were formerly in agreement in reserving to the parents the primary right and duty in educating their children. This was a principle of Christian teaching and was also in accord with the democratic institutions of the country. The seculariz-

ing of education, however, brought with it a change of emphasis in respect to the rights and duties of the three fundamental agents of education. The state now replaced the family; the Church became a mere adjunct in the educational process, rather than a decisive factor in helping to achieve the purposes of education. So far as Catholic schools were concerned, they came to be regarded as a private enterprise, although their contribution to the attainment of good citizenship was as great and evident as that of the public schools.

The Catholic View: the Parent's Right. The parent is charged by divine and natural law with the responsibility for the material and spiritual well-being of his children. Upon the parent, therefore, devolves the right and duty of educating. His responsibility is prior to that of the state, the province of which is simply to encourage and aid education, as well as making up for the default of some parents in educating their children. In the order of nature the parent's responsibility is also prior to that of the Church. In the supernatural order, the Church has supreme authority to teach directly religious and moral truth. Both parents and children are responsible to this authority. But, practically speaking, a certain priority of responsibility devolves upon the parent even here. Thus, the First Plenary Council of Baltimore, in 1852, addressed parents in this manner:

To you, Christian parents, God has committed these His children, whom He permits you to regard as yours; and your natural affection towards them must ever be subordinated to the will of Him "from whom all paternity in heaven and on earth is named." Remember that if for them you are the representatives of God, the source of their existence, you are to be for them depositories of His authority, teachers of His law, and models by imitating which they may be perfect, even as their Father in heaven is perfect. You are to watch over the purity of their faith and morals with jealous vigilance, and to instil into their young hearts principles of virtue and perfection.¹

At a time when the question of educational responsibility was hotly contested, Cardinal Manning, of England, wrote in an American periodical as follows:

By the law of nature, fathers and mothers have by right the guardianship of their own children. Parents have the right to control the education of their children. They are bound to select such schools and instructors as they believe to be safest and best for their children. They are bound also in duty to watch over the associations of their children, and to control them with entire independence.²

¹Pastoral Letter of the First National Council of the United States, p. 10.

²*Forum* (March, 1889), p. 52.

This priority of parents' rights in the education of their own offspring exists because :

The society of mankind springs from the unity, authority, and obedience of homes, and is perpetuated by the domestic life of the people. Filial duty is the root of civil obedience. Home is the school divinely founded for the first and deepest formation of men. The natural society of mankind is ordered and perpetuated by a natural faith in God, and by a natural law of manifold and divine obligations.³

The Right of the Church. In opposition to the view which places primary responsibility for the education of the child on the state, the Catholic teaching has been traditionally that the right and duty of educating belongs primarily to the parent. Since, however, education is essentially a spiritual function, the control of the education of her own children rests ultimately with the Church. This does not mean that the state has not the right to establish schools. But there is a great difference between establishing schools and educating, between erecting buildings, paying salaries, and even compelling children to attend schools, and the actual work of education. The Church has ever been expressly a teaching Church. Since her origin she has furthered schools for the purpose of carrying out the injunction of her Founder to "teach all nations," and for the additional purpose of advancing civilization. This has meant not merely the teaching of the truths of religion but the complete education of Catholics, for the entire process of education, according to the mind of the Church, must be determined and influenced by the Catholic interpretation of life. Teaching, therefore, is a spiritual function like preaching and the administering of the sacraments. Hence as a right it belongs peculiarly to the spiritual society.

The Right of the State. But what of the right of the state? What is the foundation of its right to teach, and what are the limitations of this right? Three such limitations are named by Cardinal Manning: the rights of parents, those of children, and the duty so to provide for the instruction of the people in secular matters as not to interfere with the religious education of children. The right of the state to educate is based, according to Manning, on parental duty :

The right of the state is founded upon the natural right and duty of parents to educate their offspring. So long as they discharge this duty

³*Ibid.*, p. 56.

the state has no right to intervene. Parental rights are in possession, and by the law of nature, which is the law of God, they are anterior to state rights and are supreme. If parents neglect their duty they suspend, or even may abdicate, their rights. . . . What the High Court of Justice does in protecting the heirlooms of its wards, the state does in protecting the education of children. They have rights of which they may not be defrauded. But the intervention of the state *in loco parentis* charges the state with the duty of doing what the parents were bound to do. The children, therefore, of Christian parents have a right to Christian education.⁴

At about the same time, an American interpretation of the troublesome question appeared:

In no country of the world is the necessity of education more deeply felt than in our own, for in no country do the people enjoy so large a share in the government. Universal suffrage demands universal education, else it might prove to be a curse rather than a blessing. Ignorant voters become an easy prey to demagogues. In order, then, that those who are growing up in this country may be able in the future to exercise intelligently the right of suffrage and the other duties of citizenship, at least a certain amount of elementary education is necessary. We therefore willingly grant that it is both the right and the duty of the state to see that such an education is given. We say not only the right but also the duty, for the duty of self-preservation binds the state as well as the individual, and therefore the state is as much bound to take all lawful means to secure its permanence and well-being as a man is to preserve his life and health. It is through a realization of this duty that our government has established our present system of public instruction. Its aim in this institution is to furnish to each and all of the children under its jurisdiction such elementary knowledge as is necessary and sufficient to make them good citizens of the republic. Now, if this end be attained, the state need have no concern as to the peculiar method by which, or the persons by whom, such instruction is imparted. Provided the end be compassed, the means of its accomplishment must be to the state an altogether secondary consideration. If, then, persons come forward who offer to give such education, and who guarantee that their instruction shall be all that the state requires, that it shall be quite as satisfactory as that now given in the public schools and at less cost, we maintain that the state is bound, in the interest of its citizens, to accept their offer. Such an offer is made by the Catholics of the United States.⁵

Divergent Catholic Views. Although Catholics have agreed in attributing the priority of right in respect to education to the parent, and to the Church the controlling influence over the education of her own children, there have been differences of opinion as to the extent and basis of the state's right in education. Has the state the right to educate, even outside the

⁴*The Education Commission and the School Rate*, p. 28.

⁵Anonymous, "The American Side of the School Question," *The Catholic World* XXX: 515-19 (January, 1880). This article was probably written by the editor, Father I. T. Hecker.

exigency created by the default of parents? What shall be the attitude of Catholics toward the public school? May they recognize and accept it, provided they be allowed to teach religion outside of school hours? These questions, both theoretical and practical, fairly rocked the Catholic educational world in the United States in the 'nineties, and they even had reverberations in Europe.

Before 1884, the year of the Third Plenary Council of Baltimore, the question of the relation of the Catholics to the public school had remained a relatively unimportant issue. Where parochial schools had been opened they had been the joint product of clergy and laity, both equally interested in their success. The legislation of previous councils had been largely exhortatory. Now came the decrees that pastors must build parish schools and Catholic parents must send their children to these schools. What had been largely a matter of choice now became a strict command. Generally speaking, the response of both clergy and people to the new legislation was very favorable; the instances where bishops had recourse to the penalties for failure to comply were few. These few cases, however, were capitalized by the press and frequently gave a distorted view of the situation. And they also served to intensify the interest of Catholics in the religious, philosophical, and educational issues involved. There had been, however, even before 1884, instances of alliance between Catholic and public school authorities.

Earlier Compromises—the Lowell Plan. In Chapter IV above, mention was made of the experiment at Lowell, Massachusetts, from 1831 to 1852. This was purely a local experiment, having little influence in other cities, but it did arouse considerable interest in the question of the relation of public and Catholic schools.

In the former year, the town agreed to appropriate \$50 annually for the maintenance of a separate school for the Irish Catholics, under the district system then in vogue. Four years later, this school and another which had been recently built were adopted into the public school system. The terms of agreement on the part of the town officials were as follows:

1. The instructors must be examined as to their qualifications by the committee, and receive their appointments from them.
2. The books, exercises, and studies must all be prescribed and regulated by the committee, and no other whatever must be taught or allowed.

3. These schools must be placed, as respects the examination, inspection, and general supervision of the committee, on precisely the same footing with the other schools of the town.⁶

On the part of Father Conelly, who represented the Catholic body in the negotiations, the conditions were that the instructors must be of the Catholic faith, and that the books prescribed should contain no statements not acceptable to Catholics.⁷ As a matter of fact, the same textbooks were used in the Catholic schools as in the other public schools. Curiously enough, nothing was said about religious instruction. The town regulations of the time required Bible reading and prayer in all the schools. It is almost certain that the Catholic schools gave direct religious instruction, because Bishop Benedict Fenwick is known to have had no sympathy for unreligious education. If such were given, it must have been after school hours, for State law and municipal regulations both forbade this during the regular school program. It was believed by some that if the Lowell experiment had been successful it might have been adopted by other cities and thus help to solve the problem of the relation of the Catholic school to the State.

The experiment, however, did not last. It was abrogated in 1852 by the town. The plan had been both successful and unsuccessful. As late as 1850, Secretary Sears, of the State Board of Education, after a visit to the principal Catholic school of Lowell, wrote: "I have seen no school of the kind to equal it in all my visits to schools." The plan had brought more Irish boys and girls into school, lessened crime, and apparently alleviated the financial burdens of Catholics. But gradually the Catholic schools (in 1844, one grammar and five primary schools) had lost their distinctive character; one had been named the Horace Mann School. They were the same as the other public schools except that they were attended only by the Irish Catholics. Not all of these, even, attended the schools especially built for them. And the teachers who were later appointed were not all of the Catholic faith.

Dissatisfied with the religious instruction being given by laymen in their schools, the Catholics established a free school for girls under the direction of the Sisters of Notre Dame, in 1852, and applied for the extension of the same arrangement to the new school. This request was not granted by the town authori-

⁶Rt. Rev. Louis L. Walsh, *The Early Irish Catholic Schools of Lowell, Massachusetts*, pp. 9-10.

⁷*Ibid.*

ties nor could it be, legally. The result was that the Lowell Plan was abandoned and the Catholics established private schools, where the teachers might be members of a Religious Community, and where there might be as much religious instruction as was desired.

School Controversy in New York City. In the meantime, while the Lowell Plan was in existence, new developments were taking place.

Beginning with St. Peter's School, in New York, in 1806, the Catholic schools had uniformly requested and received appropriations from the school funds of the State. Other denominational schools likewise were aided. In 1805 the Free School Society had been founded "for the education of such poor children as do not belong to, or are not provided for by any religious Society." Its name was later changed to the "Public School Society," and it soon became the foremost philanthropic educational organization in the city. Although it was regarded as a non-denominational society, it was chartered to teach "the sublime truths of religion and morality contained in the Holy Scriptures." This institution likewise received State aid, as did all the private educational enterprises of the time in the city. In 1824 the legislature empowered the common council of the City of New York to name the institutions that were to receive the State funds. The council immediately cut off the religious schools with the exception of the orphan asylums, and most of the money went to the Public School Society.

A great controversy was aroused when Governor W. H. Seward, in 1840, acting on the advice of Dr. Nott, President of Union College, recommended to the legislature the establishment of such schools in the cities of the State that pupils would receive instruction from teachers of the same race and faith as the pupils themselves. Spurred on by this opinion, the Catholics in the city, who found the schools of the Public School Society so offensively Protestant that they could not patronize them, organized for action. A petition, concurred in by the Scotch Presbyterian Church and the Hebrew Congregation, and addressed to the city council which had control of the disbursement of the State school funds, was rejected by that body. Bishop John Hughes now took command of the situation, defining the position of the Catholics as one of simple justice, since their eight schools, with a pupil enrollment of about 3,000, achieved the same civic ends as the public schools and, in addition, taught principles of morality calculated to be of great

value to society. A second petition was addressed to the council. Bishop Hughes claimed public support for the Catholic schools, not as *religious* corporations, for that was illegal, but as groups of citizens, and in precisely the same capacity as that by virtue of which they were taxed for the school fund. He offered a compromise so far as the following propositions indicate:

There shall be reserved to the managers or trustees of these schools, respectively, the designation of the teachers to be appointed, who shall be subjected to the examination of a committee of the Public School Society, shall be fully qualified for the duties of their appointment, and of unexceptionable moral character; or in the event of the trustees or managers failing to present individuals for these situations of that description, then individuals having like qualifications of unexceptionable character, to be selected and appointed by the Public School Society, who shall be acceptable to the managers or trustees of the schools to which they shall be appointed; but no person to be continued as a teacher in either of the schools referred to against the wishes of the managers or trustees thereof.

The school shall be open at all times to the inspection of any authorized agent or officer of the city or State government, with liberty to visit the same, and examine the books used therein, or the teachers, touching the course and system of instruction pursued in the schools, or in relation to any matters connected therewith.

The undersigned are willing that, in the superintendence of their schools, every specified requirement of any and every law passed by the legislature of the State, or the ordinances of the common council, to guard against abuse in the matter of common school education, shall be rigidly enforced and exacted by the competent authorities.

As regards the organization of their schools, they are willing that they should be under the same police and regulations as those of the Public School Society—the same hours, the same order, the same exercises, even the same inspection.

But the books to be used for exercises in learning to read, to spell, in history, geography, and all such elementary knowledge as could have a tendency to operate on their hearts and minds, in reference to their religion, must be, so far as Catholic children are concerned, and no farther, such as they shall judge proper to put in their hands. But none of their dogmas, nothing against the creed of any other denominations, shall be introduced.⁸

The merits of the case were lost sight of in the heat and acrimony of the debate before the council. The petition was overwhelmingly defeated, January 12, 1841, only one vote being cast for it.

The scene was next shifted to Albany, where a memorial was presented to the Secretary of State, *ex-officio* superintendent of schools. The reaction seemed to be favorable, as was still the attitude of the Governor. But in the discussions before the legislature and in the press of the time, there was much bitterness

⁸*Works of Bishop Hughes*, Vol. I, p. 199 ff.

and religious prejudice. The whole matter was made a political issue, and the Senate, in which it came to a vote, postponed decision from summer to January, with elections intervening. Despite the efforts of Bishop Hughes to keep the discussion out of the realm of politics, in self-defense Catholic candidates were nominated to the legislature, pledged to vote in favor of the Catholic petition. But it was in vain, for the cry of "no popery" rang from one end of the State to the other. Governor Seward again brought the matter before the legislature in January, 1842. The legislature thereupon created a City Board of Education for New York, which was to establish public schools, and ended debate on the question of State aid to religious schools by decreeing that no portion of the school funds was to be given to any school in which "any religious sectarian doctrine or tenet should be taught, inculcated, or practiced."

Bishop Hughes had been "fairly worsted," as Bishop Kenrick put it. The result had a discouraging influence on similar attempts being made in other parts of the country. And yet, certain advantages resulted. The Public School Society, a private corporation, had been deprived of its monopoly of public education. Catholics the country over were aroused to the necessity of religious instruction in schools. The practical effect was to spur them on to the erection of parochial schools. The principle of Bishop Hughes was: "Let parochial schools be established and maintained everywhere; the days have come, and the place, in which the school is more necessary than the church." This principle bore fruit, as shown in the fact that in the interval of twenty-three years between the debate before the common council and the death of Archbishop Hughes, some thirty-eight new schools were erected in the diocese.

Poughkeepsie Plan. Although the compromise plan of Bishop Hughes for New York City was rejected, practically the same scheme was put into effect in the city of Poughkeepsie, in the same State, beginning in 1873. The plan worked out here was successful and satisfactory to all persons concerned, over a rather long period of years. It met with the approval of Archbishop, later Cardinal, McCloskey. The arrangement was initiated by the pastor of St. Peter's Church, the Rev. Patrick F. McSweeney, D.D. Two schools were involved, one for boys and one for girls, with a total enrollment of over eight hundred pupils. The public board of education accepted the following conditions submitted by Dr. McSweeney:

1. The board to pay the owner one dollar per year rent for each of said buildings and the school furniture therein, and in addition to keep the buildings in good repair and insured.

2. The board to establish according to its rules now or hereafter adopted, a public school in each of said buildings, and to have absolute and unrestricted control of the buildings and furniture during the school hours; at other times the owners to have control.

3. The teachers for such schools to be selected, employed, paid and subject to dismissal by the board, in the same manner as the other teachers in its employ, and such teachers and the pupils attending such schools shall at all times during school hours be subject to the control and authority of the board and its rules and regulations, and such schools shall be open for the attendance of pupils and visitation by members of the board the same as other public schools.

Either the board or the owners may terminate the lease at the end of any scholastic year by giving the other thirty days' previous notice of its intention to terminate.⁹

The Catholic teachers in the two schools were retained under the new arrangement. The school program was as follows:

8:45	Morning prayers.
9:00 to 12	Regular secular course, as in other schools.
12:00	Short prayer; recess.
1:00	Religious instruction.
1:30	Regular secular course.
3:00	Closing religious exercises.

The school hours were from nine to twelve o'clock, and from one-thirty to three. No child was compelled to be present for the religious exercises unless by his parents' desire. Protestants were free to send their children to the Catholic public schools. It was tacitly understood that Catholic teachers should be engaged for the Catholic schools, so long as they were found to be equally competent with the other teachers under the control of the board.

The arrangement apparently was successful for a long period. Even as late as 1890 it was working to the satisfaction of all concerned. It became involved, however, in the heated debate of the time that was aroused by the Bouquillon controversy (see below) and was the object of very severe criticism. In 1887, Draper, the Superintendent of Public Instruction, had decided against the right of boards of education to employ teachers for the public schools wearing a garb or dress distinctive of any religious denomination. Superintendent Charles R. Skinner was

⁹Copied from original report and communicated to the author by the Rev. Joseph F. Sheehan, pastor of St. Peter's Church, Poughkeepsie, April 12, 1910.

opposed to the Poughkeepsie plan as "unwise as a matter of school policy, and a violation of the letter and spirit of the constitution." In 1898, he finally ordered the discontinuance of the arrangement. The decision was based on two counts: the wearing of the religious garb by the Sisters during the school hours; and the permanent renting of the school buildings for public schools. An authoritative final decision was given by the Court of Appeals of New York State in 1906 on the jurisdiction of the Commissioner of Education in such matters. It held that the Commissioner had power to make reasonable regulations for the management of the common schools, and that the prohibition of a religious garb for teachers in the public schools was reasonable.¹⁰

Faribault Plan. Practically the same arrangement that was made in Poughkeepsie was also effected in two towns in the Archdiocese of St. Paul. This became known as the Faribault Plan, from the name of one of the towns. The moving spirit in this undertaking was the Archbishop, John Ireland. In the summer of 1890, he addressed the National Education Association on the subject of religious education, showing that the result of the divorce of religion from education was religious indifference, which eventually would lead to unfortunate consequences to society. As a solution of the troublesome question of how to have public education and, at the same time, provide for the religious differences that are so widespread in our country, Archbishop Ireland proposed the denominational system of England and Prussia, or, in lieu of that, the compromise arrangement at Poughkeepsie.¹¹ It must be borne in mind that the latter suggestion was offered merely as a compromise, not as an ideal plan.

The fall of the following year saw the adoption of the plan by the schools in Faribault and Stillwater, by an arrangement between the pastors and the public school boards. There was no formal agreement in either place, simply a tacit understanding. The conditions were the same as at Poughkeepsie, with the teaching of religion taking place outside the regular school hours.

The scheme would have undoubtedly worked out quite satisfactorily had it not been for two facts: first, the compromise character of the plan was lost sight of; and, secondly, it became

¹⁰*New York Appellate Division Reports*, 109, p. 361, *O'Connor vs. Hendrick*; *New York Reports*, 184, Court of Appeals, p. 421.

¹¹National Education Association, *Addresses and Proceedings* (1890), p. 185.

involved in the heated theoretical controversy that was aroused at about the same time. Moreover, in the heat of the controversy, personalities played more than a desirable part. As Cardinal Gibbons wrote: "No one had dreamed of raising objections and of accusing the bishops and priests of these dioceses [New York, Milwaukee, Albany, Buffalo, Erie, Harrisburg, Peoria, Rochester, and Savannah, where some similar plans had been put into effect] of unfaithfulness to their mission and of treason to the Church; but the passions were stirred up the instant Mgr. Ireland had acted."¹² If Archbishop Ireland had stated in his address before the National Education Association that he regretted the necessity of parochial schools, so too had Archbishop Carroll expressed the hope that Catholics and Protestants would be able to cooperate in maintaining schools for the mutual use and benefit of both groups. And during the Ireland-Bouquillon controversy, Cardinal Gibbons, in dedicating the new St. Joseph's School of the Baltimore Cathedral, in September, 1892, voiced the hope that "the Catholic schools will one day become in some way connected with the public school system."¹³

Bouquillon Controversy. Attention was called above to the fact that Catholic teaching made provision for three powers in education: the parent, the Church, and society or the State. While there has been more or less uniform agreement on this division, there has not been agreement among Catholic writers in this country on the limits of the authority of the State in educational matters, or the basis for such authority as it possesses.

The controversy over the "school question," therefore, was all the more pointed and vigorous after the Rev. Thomas Bouquillon, D.D., Professor of Moral Theology at the newly-founded Catholic University, in Washington, issued, in December, 1891, a thirty-two page pamphlet, *Education: to Whom does it belong?* which expressed new points of view on the educational issues of the day.¹⁴ Whereas he grants a *special and proper* right to educate to the parent, subject to religious and civil authority, the main question is: Has the state a special and proper right to educate also?

We say *special and proper* right, for there can be no question of a vague and general right: it were unreasonable to refuse to the state that which

¹²Allen S. Will, *Life of Cardinal Gibbons*, p. 225.

¹³*Ibid.*, p. 222.

¹⁴*Education: to Whom does it belong? with a Rejoinder to Critics*, Second Edition (New York: John Murphy Co., 1892).

is granted to every legitimate association. Let us add that teaching, as far as the state is concerned therein, means establishing schools, appointing teachers, prescribing methods and programs of study: the state teaches in the same way as it governs and judges, viz., through delegates fitted for such functions. Finally, we are inquiring what is the right of the state considered in itself, omitting the consideration of the conditions and circumstances under which it may prudently and legitimately use the right.

These considerations being premised to obviate all equivocation, we affirm unhesitatingly, and in accord, as we think, with the principles of sound theology and philosophy, and with the testimony of the tradition of the Church, that it must be admitted, as the larger number of theologians do admit, that the state has the right to educate. The following reason, drawn from the very nature of things, and, in our judgment, thoroughly apodictical, will suffice. Civil authority has the right to use all legitimate, temporal means it judges necessary for the attainment of the temporal common welfare, which is the end of civil society. Now, among the most necessary means for the attainment of the temporal welfare of the commonwealth is the diffusion of human knowledge. Therefore civil authority has the right to use the means necessary for the diffusion of such knowledge, that is to say, to teach it, or rather to have it taught by capable agents.¹⁵

It is evident that Dr. Bouquillon grants a wider right to the state in education than had been usual for American Catholics to grant. The right exists not merely *in loco parentis*, springing from the default of the parents, but arises from the very nature of things, a right necessary, or at least useful, to the attainment of the end of the state, and co-existent with the parental right. Moreover, this right, according to Bouquillon, rested on a broader basis than many American Catholics had been wont to attribute to it. This basis was not merely that a certain amount of elementary education was necessary for the preservation of the state, but rather that the "diffusion of knowledge" helped secure the "temporal welfare of the commonwealth."

It followed rather logically that the state possesses the right of compulsory education. This, Dr. Bouquillon defended on the ground that, if the state may coerce negligent parents, then what constitutes negligence in educational matters must be defined, and, once the minimum is defined, the state may enforce it by prevention and precept. The minimum is a relative thing; what may be elementary to-day may have been very advanced for an earlier age. But, even though the right of compulsory education is granted the state, this does not mean that compulsory state schools are justified. A "certain determined school" must not be insisted on by the state "if the father chooses to give the prescribed minimum at home or in any school of his choice."

¹⁵*Ibid.*, p. 11

Dr. Bouquillon's pamphlet led to the most intense controversy over education which Catholics in the United States have experienced. His arguments were widely circulated, roundly condemned, and only infrequently defended. A few days after the appearance of Dr. Bouquillon's pamphlet, the Rev. R. I. Holand, S. J., issued a vigorous defense of what he regarded as the traditional Catholic view of the right of education.¹⁶ He denied to the state the right of compulsory education, and the "special and proper right to teach," holding that necessity, rather than common utility, is the basis of the state's right to teach. A pamphlet war was waged over the school question, and it became evident that Dr. Bouquillon held views that were not agreeable to very many American Catholics of the time. In the test case of compulsory education in Ohio,¹⁷ the judges were given copies of the pamphlet, and the defense counsel treated Bouquillon's arguments very fully and explicitly. Even Rome felt the reverberations of the agitation, and the *Civiltà Cattolica* reviewed the ideas expressed by him.

Effect on Faribault Plan. In the meantime, the practical compromises worked out in Poughkeepsie and Faribault became involved in the theoretical arguments of the Bouquillon controversy. The friends of these plans generally became defenders of Dr. Bouquillon; while the opposition saw in them attempts to justify principles through compromises which might become of universal acceptance, with the consequent replacement of the parochial school system altogether. The Faribault case was carried to Rome, where the following decision was given by the Congregation of the Propaganda, April 21, 1892:

The Decrees of the Baltimore Councils in respect to parochial schools remaining in full force, the agreement entered into by Archbishop Ireland relative to the schools of Faribault and Stillwater, in view of all the circumstances, may be tolerated.¹⁸

This toleration plainly was allowed not as a rule to be generally followed, but only as an exception because of special circumstances. The effect, however, was not to end the controversy but to add fuel to the flames.

Propositions of Cardinal Satolli. In the fall of the same year, 1892, the Most Rev. Francis Satolli arrived as the representative

¹⁶*The Parent First, an Answer to "Education: to Whom does it Belong?"*

¹⁷Compulsory Education: The State of Ohio vs The Rev. Patrick Francis Quigly, D.D., pp. 354-403.

¹⁸*American Ecclesiastical Review*, Supp., June 2, 1892.

of the Holy See to the Columbian Exposition. To the assembled archbishops in New York, November 16, he presented fourteen propositions on the school controversy, as he had been directly instructed to do by the Holy See. While in general reaffirming the decrees of the Third Plenary Council, they raised again the question of the relation of Catholics to the public schools.

The Catholic Church in general, and especially the Holy See, far from condemning or treating with indifference the public schools, desires rather that, by the joint action of civil and ecclesiastical authorities, there should be public schools in every State, according as the circumstances of the people require, for the cultivation of the useful arts and natural sciences; but the Catholic Church shrinks from those features of public schools which are opposed to the truth of Christianity and to morality; and since, in the interest of society itself, those objectionable features are removable, therefore, not only the bishops, but the citizens at large should labor to remove them, in virtue of their own right and in the cause of morality.¹⁹

If public schools were purged of these objectionable features, then Catholic parents might send their children to them. The ideal which Cardinal Satolli had in mind was, distinctively Catholic schools recognized and supported by the state. For supplying religious instruction to Catholic children who were attending public schools, he suggested several plans, one of which was the same as that of Faribault.

Pope Leo's Intervention. When the propositions of Cardinal Satolli, who became Apostolic Delegate to the United States, did not settle the controversy, Pope Leo XIII intervened. He noted that, in opinions expressed to him, certain of the archbishops thought "that the propositions partially abrogated the disciplinary law concerning schools enacted by the Council of Baltimore, and they feared that the diversity of interpretations put upon them would engender sad dissensions, which would prove detrimental to the Catholic schools."²⁰ To leave no room for further doubt, the Pope declared:

In order that, in a matter of so grave importance, there may remain no further room for doubt or for dissension of opinions, as we have already declared in our letter of the 23d of May of last year to our venerable brethren, the Archbishop and the Bishops of the Province of New York, so we again, as far as need be, declare that the decrees which the Baltimore Councils, agreeably to the directions of the Holy See, have enacted concerning parochial schools, and whatever else has been prescribed by the Roman Pontiffs, whether directly or through the Sacred Congregations, concerning the same matter, are to be steadfastly observed.²¹

¹⁹*Report of Commissioner of Education (1894-95)*, p. 1667.

²⁰Letter of Pope Leo XIII to James Cardinal Gibbons, May 31, 1893, in *American Catholic Quarterly Review*, XVIII, p. 648.

²¹*Ibid.*

The letter concluded with an earnest appeal for the ending of the school controversy, and its effect was decisive.

The Oregon Law. Another chapter in the history of the relations between the state and Catholic education was begun in the passage of the well-known educational law in Oregon, in 1922. This constituted, undoubtedly, the most serious challenge which Catholic education has received in recent years. On November 7, 1922, the voters of the State of Oregon by a vote of 115,000 to 101,000, accepted an initiative measure, to amend the education law of the State so as to compel every parent or guardian to send every child between eight and sixteen years of age under his control to a public school. The act was to become effective September 1, 1926. There were several classes of children who were exempted from the provisions of the act, but these exemptions were unimportant.²² Violations of the law were to be treated as misdemeanors, to be punished by fines ranging from \$5.00 to \$100.00 and imprisonment for not less than two, nor more than thirty days.

The Controversy. Although the proponents and advocates of the Oregon law preferred to regard it as a measure merely supporting the public schools and not aimed at the destruction of the private schools, such an argument was a subterfuge. By drawing all pupils of the ages covered by the law into the public schools, the act would have annihilated private schools. Bigotry became all too evident in the efforts to secure the votes necessary to pass the proposal. The Ku Klux Klan was very influential in initiating and defending it. The argument used by the defenders of the measure in the official *Voters' Pamphlet* was chiefly that of Americanism: good citizenship could be attained only by the mingling of all elements of the population in the public school, the great "melting pot."

Arguments against the measure were proposed by various groups of persons who were directly interested in private schools, as well as by high-minded civic leaders. The Catholic opposition was waged by the Catholic Civil Rights Association, which had been organized by Archbishop Christie. An intensive campaign was carried on throughout the State through the press and public speeches, and the matter became a political issue. The general feeling was that the proposition would be defeated, until late in the fight when all the old arguments based on bigotry

²²Those who were not normal; who had completed the eighth grade; those who resided more than a mile and a half from the nearest public school; and those who had special permits from the county superintendents to have private instruction, for not longer than the end of the year, 1926.

were used against the Church. Slander and vilification turned the tide and the people approved the amendment to the school law.

The Legal Phase. Within a year the Society of the Sisters of the Holy Names of Jesus and Mary filed a petition in the United States Circuit Court to prohibit the enforcement of the law. At this time the Sisters of the Holy Names in Oregon conducted twelve grade schools, four high schools, and one junior college. The Sisters based their claim on the alleged unconstitutionality of the act, particularly because it was counter to the Fourteenth Amendment of the Federal Constitution, in that:

1. It would deprive the Sisters of private property without due process of law.
2. It would deprive parents of the right to direct and control the education of their own children.

The injunction sought by the Sisters was granted on March 31, 1924, by Judge Charles E. Wolverton, who insisted that: "The absolute right of these [parochial] schools to teach in the grammar grades, and the right of the parents to engage them to instruct their children, we think, is within the liberty of the Fourteenth Amendment."

This but spurred on the Governor, Walter M. Pierce, to carry the case to the United States Supreme Court. The case was argued here on March 16 and 17, 1925. The counsel for the Sisters contended:

1. That regulation of private schools is sufficiently adequate, and hence, prohibition of them is unnecessary.
2. That the obvious purpose of this act is to prohibit private schools.
3. That the assimilation of the foreign-born is not a sufficient justification for such a prohibition, because so few foreign-born are enrolled in private schools in Oregon, and such schools teach citizenship quite as much as public schools do.
4. That fundamentally the act deprives parents of the right to control the education of their children.

The counsel for the Governor argued that the act was merely a regulatory act, and that if acts concerning compulsory education were constitutional, this must also be so. They denied that the due-process clause was violated, because in such a contingency the State was engaging in a legitimate field.

Decision of the Supreme Court. The decision of the Supreme Court was given June 1, 1925, by Mr. Justice McReynolds. It reaffirmed the traditional American attitude toward private education, as well as the Catholic doctrine in respect to parental

rights. The most important paragraph in the decision follows:

Under the doctrine of *Meyer v. Nebraska*, 262 U. S. 390, we think it entirely plain that the Act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control. As often heretofore pointed out, rights guaranteed by the Constitution may not be abridged by legislation which has no reasonable relation to some purpose within the competency of the state. The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize and prepare him for additional obligations.

The Michigan Proposal. Substantially the same attempt as in Oregon was made in Michigan in 1920. In the latter case there was question of a proposed amendment to the State Constitution, rather than a new school law, as in Oregon. The age limits in the proposed amendment in Michigan were five and sixteen years. The people, however, defeated the proposition at the polls, November 2, 1920. Since then, no further attempts of the kind have been made.

Recent Phase of the Question. The unfortunate consequences of the economic collapse of the past several years have, of course, had considerable effect upon the schools. Both public and private schools have had to suffer. One result which it is pertinent to consider here is the revived interest in the question of the relation between the civil authorities and the Catholic schools. Economic necessity has, in some instances, led to a plea for a share of public funds for the maintenance of Catholic schools.

Agitation in Ohio. Perhaps the most concerted effort in this way within recent years by Catholics was that which was made in Ohio in 1933. The Ohio legislature passed a bill providing for an emergency school fund to be raised for the relief of the public schools. The bishops of the State petitioned the governor to return to the Catholics what they had contributed to this fund, the amount so returned to be devoted to the maintenance of the parochial schools. The attorney-general of the State rendered an adverse decision on the constitutionality of such procedure, whereupon the contest was carried to the legislature. This body voted down the Catholic proposal by a narrow margin. The result, however, does not necessarily mean a cessation of effort on the part of the Catholics of Ohio and other states to secure a fair share of public monies for their parish schools.

Pronouncement of Pope Pius XI. A forceful reiteration of the traditional view of the Church on the respective rights of the family, the Church, and the state in education is contained in the Encyclical Letter of Pope Pius XI, *On Christian Education of Youth*, December 31, 1929. He sets forth the Catholic doctrine of the separation of the temporal and spiritual powers, and at the same time pleads for the proper and harmonious balancing of these powers. He also shows very clearly the legitimacy of Catholic requests for public support of their schools, inasmuch as these same schools save so much money for the state, and Catholic citizens contribute their full share to the maintenance of the public schools. This mutual co-operation of temporal and spiritual powers in the conduct of schools is not only desirable but practical, since it has succeeded in several countries.

Present Legal Restrictions. The legal right of the private school to exist has not been seriously questioned since the decision of the United States Supreme Court relative to the Oregon compulsory-education law. Each of the forty-eight States, nevertheless, is concerned in several ways with private as well as public education. Compulsory attendance at schools has been a subject of legislation from early times, although such legislation was weak and ineffective until after the Civil War. By 1918 every State had enacted laws on this subject. The ages covered by these laws are generally those of the period of elementary education, or the traditional eight grades. There is considerable agitation in many States to extend the time of compulsory education to the age of eighteen years. So strong did the sentiment of "no public funds for sectarian teaching" become that the majority of the States forbid by constitutional provisions such a practice. Other subjects of legislative enactment in the various States include the inspection of private school buildings, the exemption of school property from taxation, the requirements of the curriculum, the language of instruction that must or may be used, the certification of teachers, the wearing of religious garb in public schools, and the oath of allegiance to the country required in some States, as well as reports on school attendance and certain other matters. Laws and judicial decisions in regard to Bible reading in the public schools are very confusing and contradictory. What is specifically required in some States, as Alabama, Georgia, Florida, Delaware, Idaho, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania, and Tennessee, is forbidden by court decisions in Illinois, Louisiana, Nebraska, and Wisconsin. In several States the reading of the Bible, without

comment by the teacher, is permitted, whereas in many others the law is silent on the question. In some instances school credit is allowed for study of the Bible under the religious teacher who is selected by the religious group to which the pupil belongs.

Local Compromise Plans. In an unknown number of localities, chiefly small towns or villages, there are plans in operation very similar to the Poughkeepsie and Faribault arrangements. In many cases these go back a good many years. In practically all such localities the population is predominantly Catholic, and hence public sentiment is favorable. Economy is frequently the strongest reason for such an arrangement, for the local district would be too poor to maintain both a public and a Catholic school. In at least a few instances the arrangement includes a high school as well as an elementary school.

Interest in Religious Education. It must be pointed out that despite the traditional separation of Church and state in this country, and despite the purely secular education which has characterized the public schools since the middle of the last century, there is a growing sentiment in favor of making some provision for the teaching of religion to pupils in the public schools. This is over and above the opinion in favor of merely secularized character education which has received so much attention in recent years. To many the latter is unsatisfactory, and there seems to be a growing recognition that the complete separation of religion from education is harmful. Hence, there are recommendations for some arrangement whereby pupils in the public schools may receive religious instruction. In effect, therefore, such persons would reintroduce the essential features of the earlier plans. A leader in public education in this country has recently insisted on the public school providing for moral guidance of adolescents. "This does not mean," he writes, "that the school shall or can take over the responsibilities of the home and church, but rather that all three should co-operate to a common end. The public schools are prohibited from teaching religion in a theological sense, but they are expected to teach and to strengthen the moral essentials."²³ And Dr. Nicholas Murray Butler, President of Columbia University, in his annual report for 1934 to the trustees of the University, deplored the passing of religion out of education for the great mass of Americans. He insisted that the "separation of Church and State is fundamental in our American political order, but,

²³Thomas H. Briggs, *Secondary Education* (New York: The Macmillan Co., 1933), pp. 171-72.

so far as religious instruction is concerned, this principle has been so far departed from as to put the whole force and influence of the tax-supported school on the side of one element of the population, namely, that which is pagan and believes in no religion whatsoever. Even the formal prayer which opens each session of the United States Senate and each session of the House of Representatives, and which accompanies the inauguration of each President of the United States, would not be permitted in a tax-supported school.”²⁴ If this attitude should become general in this country, then the Catholic ideal of happy and effective co-operation of the home, the Church, and the state, in the education of the child would be achieved.

The Federal Government and Education. The Federal Constitution, framed in 1787 and adopted in 1789, provided the new nation with a government of delegated powers, and it was specifically stipulated in the Tenth Amendment, passed in 1791, that all powers not granted to the United States by the Constitution nor prohibited by it to the States, were reserved to the States respectively or to the people themselves. One searches the completed Constitution in vain for a single mention of the word “education.” And yet, despite this fact, even before the adoption of the new Constitution, the central government had begun to concern itself with education. The old government under the Articles of Confederation passed an ordinance in 1785 providing for a survey of the Northwest Territory, which had been ceded to the central government by the States which had conflicting claims to this area. The land was laid out according to the township system, each township being six miles square and each being subdivided into thirty-six sections. Moreover, the Ordinance of 1785 provided that each sixteenth section of each township was to be reserved to the inhabitants of the township for the support of schools. This policy of aiding schools in the national domain was strengthened by another ordinance, passed in 1787, which declared that: “Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged.”

From this time forward the Federal Government has engaged in many types of educational activities. All these activities, however, are specific in nature and have reference to special conditions. Land-grant colleges for the teaching of agriculture and the mechanical arts were provided for by the Morrill Act

²⁴*The Register* (Denver), January 20, 1935.

of 1862; agricultural experiment stations were erected under the provisions of the Hatch Act of 1887; since 1868 the United States has had a commissioner of education in the Bureau of Education in the Department of the Interior; military and naval education has been provided by the Federal Government in the schools at West Point and Annapolis; and several other provisions made by the central government in behalf of education might be cited. Nevertheless, *the United States has no national policy or program in education*. Such aid as has been given by the nation has always been for a definite kind of education, not for general educational purposes. The States thus remain the supreme authority in providing for educational opportunities, and therefore there are forty-eight different systems of schools.

The Federal Bureau of Education. In 1867 an act was passed by Congress establishing a "department of education for the purpose of collecting such statistics and facts as shall show the condition and progress of education in the several States and Territories, and of diffusing such information respecting the organization and management of schools and school systems, and methods of teaching, as shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise promote the cause of education throughout the country." The next year the Department was reduced to the status of a Bureau, and later became known as the Office of Education. The first Commissioner of Education was Henry Barnard, who had been so active in establishing a State system of schools in Connecticut. Since his term of office there have been nine other Commissioners.

Agitation for Department of Education. Since 1918 strenuous efforts have been made by certain individuals and groups to bring about a Federal Department of Education, with a Secretary of Education sitting in the President's cabinet. Particularly active in this cause has been the National Education Association. Various bills to this effect have been introduced in Congress, but so far they have failed to pass. The Smith-Towner Bill of 1919 and the Sterling-Towner Bill of 1921 were substantially the same and both attempted to make effective the recommendations of a committee of the National Education Association. These bills provided for a Department of Education; for increased funds for conducting educational investigations; and for a subvention of \$100,000,000 a year by the National Government to the various States for general aid in maintaining their school systems, but especially for reducing illiteracy, American-

izing immigrants, preparing teachers, and equalizing educational opportunities. These bills failing of enactment, another bill, known as the Curtis-Reed Bill, was introduced in 1925 and 1927 with substantially the same provisions except for the absence of the Federal aid feature. This also failed to pass.

A joint Congressional Committee in 1923 recommended the creation of a Department of Education and Welfare, a step that was also recommended by President Coolidge in the same year in his message to Congress; but no action was taken in this direction. In May, 1929, the National Advisory Committee on Federal Relations to Education met at the invitation of Secretary Ray Lyman Wilbur, of the Department of the Interior. The purpose of the Committee was to give the American people "the proper chart by which to steer our educational course." The Committee reported in October, 1931, recommending that the traditional practice of State control over education be continued, and urging that greater assistance be given to educational research, to the informational service, and to the financing of the schools. Specifically it recommended the creation of a Department of Education, with a secretary in the President's cabinet to aid the President in educational matters and to "contribute constructively to development of the leadership which American education needs for its co-ordination and intelligent advance." Of the 51 members of the Committee, 38 voted in favor of the report, 11 voted against it; of the eleven, three were not opposed in principle to the report, but only to this specific recommendation.

Catholic Opposition to Federal Department. The two representatives of Catholic education on the Advisory Committee, Monsignor Edward A. Pace and the Rev. Dr. George Johnson, both of the Catholic University of America, were among the 11 who did not favor a Federal Department of Education. They issued a separate minority report which in general features is typical of Catholic sentiment on this question. The minority report listed five main reasons for opposition to the establishment of such a Department: (1) Such a Department is unnecessary inasmuch as the present Office of Education could, with greater funds, become more useful, and as useful as any Department; (2) such a step would introduce politics into educational affairs, because the Secretary would be a political appointee; (3) it would grant too much control to the Federal Government; (4) such procedure is against the historic American practice; and (5) this recommendation is only part of a large movement in

the direction of exalting the position and importance of the school to such an extent that the educational responsibilities of the Church and the home are forgotten; or, as Dr. Johnson has said, "education has become a religion" with many people. Catholic educators in the United States are not unmindful of the effects of national supervision and control of education in European countries, particularly in France, where Catholic education has been severely penalized since centralization of educational responsibility has come about.

A compilation made by the Bureau of Education, of the National Catholic Welfare Conference, lists a longer series of arguments against the proposed Federal Department of Education: (1) Education is primarily a parental concern; (2) historically, American education has been a local concern; (3) education ought to remain a local concern; (4) a Federal Department of Education would be unconstitutional; (5) such a Department is unnecessary; (6) a Federal Department would lead to centralization and bureaucracy; (7) it would lead to standardization and uniformity; (8) it would involve education in national politics; (9) Federalization of education would be unsound from a pedagogical standpoint; (10) a Federal Department would not be efficient; (11) there is no popular demand for such an organization; and (12) the establishment of such a department would be only an opening wedge to excessive control by the Federal Government over education throughout the nation.

Present Status of the Question. At the present time the project of establishing a Federal Department of Education is not being pushed forcefully in the open; it is rather being held in abeyance. There is no indication that the groups formerly so active in support of this measure have receded from their original stand. Nor, on the other hand, have the Catholic educational leaders changed their attitude. Undoubtedly Catholic opposition to the various bills embodying this measure was effective, and Catholics will doubtless be no less hostile to similar attempts in the future. It is not unlikely, however, that the support of such legislation will grow stronger in the future, due to the ever-increasing tendency of the public to expect all kinds of relief and service from the Federal Government. Already it has begun to aid college students through the Federal Educational Relief Administration.

The Americanism of the Catholic School. The intense opposition that has been aroused against the Church at various times in this country was usually directed against the Catholic school

as a particular target. Here, it was declared, was the very citadel of un-Americanism, the source of the propagation of foreign ideas and foreign influences, a potent force inimical to the best interests of the nation. The Church has acted on the principle that each national group coming to the United States has certain ideals and traditions that are valuable and hence should be retained, and adapted when necessary to fit in with American citizenship. Language and literature are among these national possessions. Hence, it has usually been the practice to establish national churches in which sermons and instructions could be given in the language brought to this country by the immigrants. It followed, of course, that frequently the priests were of the same nationality as the majority of their parishioners. The school, too, when it came to be established, usually began to give at least part of the instruction in the foreign tongue, for the teachers were ordinarily of the same national group. The assimilation of the foreigner was a colossal task for not only the country as a whole but for the Church as well, because so many thousands of the immigrants came from Catholic countries. The aim of the Church was twofold: to preserve the faith in the immigrant and to prepare him for American citizenship. She proceeded on the principle that the process of Americanizing should be gradual and not forced. The great influx of German Catholics in the middle of the last century led to the establishment of many German parishes and schools; and they were followed by Italians Poles, Lithuanians, Croatians and Slovaks. The Irish, coming at about the same time as the Germans, have been a stabilizing influence, since they used only English and adopted more naturally and easily the customs of the country. When they were in a "mixed" parish they had to have an English-speaking school and such became the ideal even if there was a foreign-language school also for a time.

The success of the policy of gradual adaptation and absorption can be seen in the fact that within a generation or two English has become the main, and usually the sole, language of the school. The general conditions of life and work in the country have required the Americanizing of the immigrant and he has come to realize its necessity for economic reasons, if not for others.

Besides the general conditions favoring the use of English for practical reasons, there has been the influence of legislation. Coming, in most cases, after the process of assimilation had proceeded rather far, legislation has served to make the change to

English officially required even when it had already unofficially taken place. Practically all States now require instruction in English in certain basic subjects of the elementary school. In the much-discussed Nebraska foreign-language decision it was held by the United States Supreme Court that it was unconstitutional to prohibit the teaching of foreign languages in the elementary school, although the individual States may make reasonable regulations governing the conduct of such schools.

The loyalty of the Catholic school and Catholic teachers to the nation is a matter of obligation in the teaching of the Church. The civic value of the Catholic school is seen in its religious and moral teaching, which constitutes the basis for sound and ethical individual and social life.

The Americanism of the Catholic school is not seriously questioned today; it has proved its patriotic service. There is, however, a growing belief in the totalitarian state, a doctrine which, if applied to education, would raise serious difficulties for private schools. And this doctrine is no longer confined to countries in Europe. A leader in American education recently, seriously questioned the right of the private school to exist.²⁵ If this attitude should become common, the Catholic school would once again have to fight for its rights, and for the rights and traditions of American teaching.

QUESTIONS AND EXERCISES

1. Compare the educational rights of the three institutions, the family, the Church, and the state.
2. Is the teaching of the Church in regard to educational rights and duties in harmony with traditional American democratic principles? Explain.
3. Explain the features of the Poughkeepsie plan.
4. Show the essential differences between the New York City controversy and the Faribault controversy.
5. If the state has the power of decreeing compulsory education, why may it not specify the type of school where the education is to be received?
6. Account for the fact that it is primarily Catholics who have become involved in controversies over private schools.
7. What similarities can you find between the cases discussed in this Chapter and the contemporary attempts to secure financial aid for Catholic schools? What dissimilarities?
8. Why are Catholics generally opposed to a Federal Department of Education?
9. How do you account for the fact that the Poughkeepsie arrangement aroused so much less controversy than the Faribault plan?
10. Compare the use of the expression "public education" as referring to schools in colonial Massachusetts and as referring to schools of today.

²⁵Thomas H. Briggs, *op cit.*, p. 212.

11. Summarize the causes for the failure of the compromise plans discussed in this Chapter.
12. What is meant by the totalitarian state? What are its dangers?

TOPICS FOR INVESTIGATION AND REPORT

1. The opposition of Bishop McQuaid to Archbishop Ireland's plan.
2. Cardinal Gibbons' attitude in the Faribault controversy.
3. A comparison of Dr. Bouquillon's pamphlet with Pope Pius XI's Encyclical on the Christian Education of Youth.
4. Locate at least one contemporary instance of a Catholic public school. Describe the conditions and control.
5. The prospects of state aid for Catholic schools.
6. The relations of the state to Catholic schools in England, France, Germany, Holland, Italy, or the Dominion of Canada.

SELECTED READINGS

Alter, Most Rev. Karl J., "Does State Aid to Education Mean Union of State and Church?", *Catholic Educational Review*, XXXIII:65-71 (February, 1935).

Defines union of Church and State and answers his question in the negative. Shows Catholics in Ohio are fighting for part of emergency school fund.

———, *Twenty-five Questions and Twenty-five Answers on State Support for Religious Free Schools*, "Sunday Visitor" pamphlet.

Gives the attitude of the Bishops of Ohio in their present fight to secure state aid for Catholic schools.

"The American Side of the School Question," *Catholic World*, 30 : 515-19 (January, 1880).

Probably written by Father Hecker, showing the claim made by Catholics for some state aid in supporting their schools.

Blakely, S.J., Rev. Paul L., "Parents, the School, and the State," *America*, 29 : 477-78 (September 1, 1923).

A résumé of some State constitutional provisions for private schools.

———, "School Legislation Proposed and Debated," *America*, 22 : 261-63 (January 10, 1920).

Includes a summary of the agitation in Michigan to rule out private schools.

Bouquillon, Rev. Thomas, *Education: To Whom Does it Belong? with a Rejoinder to Critics* (2nd ed., New York: John Murphy Co., 1892).

The pamphlet that caused such a stir in 1892.

Christian Education of Youth, Encyclical Letter of Pope Pius XI, Official and Complete English Text, Washington, D. C., National Catholic Welfare Conference (1930).

The latest authoritative pronouncement on the question of educational rights is included in this Encyclical.

Cohausz, S.J., Rev. Otto, *The Pope and Christian Education* (New York: Benziger Brothers, 1933).

A commentary on the Encyclical of Pius XI.

Confrey, Burton, "Backgrounds for our Secularized Public Schools," *Thought*, 5 : 452-73 (December, 1930).

The history of the process in the United States and the philosophical implications.

———, *Secularism in American Education: Its History*, The Catholic University of America Educational Research Monographs, Vol. VI (January 15, 1931), No. 1.

A fuller account of what is covered in the above reference. Particularly good for the New York City controversy and the work of Horace Mann.

Hald, Rev. Henry, "The Catholic School Debate of 1840," *Catholic World*, 136 : 38-44 (October, 1932).

Based on a contemporary account, this shows the intensity of the feeling of the time.

Hassard, John R. G., *Life of Most Rev. John Hughes* (New York: D. Appleton and Co., 1866).

Chapter XIV covers the controversy in New York City in 1840.

Holaind, S.J., Rev. R. L., *The Parent First, an Answer to "Education: to Whom Does it Belong?"* (New York: Benziger Brothers, 1891).

One of the first and most complete answers to Dr. Bouquillon.

Ireland, Most Rev. John, "State Schools and Parish Schools—Is Union Between them Impossible?" National Education Association *Addresses and Proceedings* (1890), pp. 179-85.

The address which began the Faribault controversy on a large scale.

Johnson, Alvin W., *The Legal Status of Church-State Relationships in the United States, with Special Reference to the Public Schools* (Minneapolis: The University of Minnesota Press, 1934).

A detailed and authoritative account of the various relationships existing between the civil state and religious schools.

Johnson, Rev. George, "The Report of the National Advisory Committee on Education," *Catholic Educational Review*, 30 : 65-76 (February, 1932).

An account of the formation of the President's Advisory Committee and its work; also the minority report of Dr. Johnson and Mgr. Pace.

Kandel, Isaac L., *Comparative Education* (Boston: Houghton Mifflin Co., 1933).

Chapter III considers the relations of state and schools in England, France, Germany, and Italy.

"Letter of Pope Leo XIII to James Cardinal Gibbons, May 31, 1893," *American Catholic Quarterly Review*, XVIII : 648.

Lischka, Charles N., *Private Schools and State Laws*, Washington, D. C., National Catholic Welfare Conference, Bureau of Education, *Education Bulletins*, No. 1 (October, 1924); No. 2 (January, 1926); No. 3 (January, 1926); No. 4 (October, 1928).

These bulletins give a complete summary of State laws relative to private schools and to Bible reading in public schools, as well as important judicial decisions. No. 3 (January, 1926) gives the Oregon case.

O'Hara, Rev. Edwin V., "The School Question in Oregon," *Catholic World*, 116 : 482-90 (January, 1923).

A good brief statement of the origin and meaning of the Oregon school law prohibiting private schools.

Oregon School Cases, Complete Record (Baltimore: The Belvedere Press, 1925).

Sandiford, Peter (editor), *Comparative Education* (New York: E. P. Dutton and Co., 1918).

Chapter V covers the provisions concerning relations of private schools and the civil authority in Canada.

Smith, Sherman, *The Relation of the State to Religious Education in Massachusetts* (Syracuse: Syracuse University Book Store, 1926).

A detailed account that is good for the Lowell experiment and the work of Horace Mann.

Will, Allen Sinclair, *Life of Cardinal Gibbons* (New York: E. P. Dutton, 1922).

Chapter XXVIII gives the part of Cardinal Gibbons in the Faribault controversy.

Zwierlein, Frederick J., *The Life and Letters of Bishop McQuaid* (Rochester: Art Print Shop, 1927).

Vol. III, Chapter XXXII, is perhaps the best account of the Archbishop Ireland-Faribault controversy.

CHAPTER VIII

DEVELOPMENT OF SCHOOL ORGANIZATION

Slow Growth of Organization. It is clear from much that has been said in previous chapters that the earliest efforts in Catholic education in this country were largely individual and unrelated to each other. In colonial days the chief factor in providing facilities for Catholic education was the Religious Orders. In the Spanish territories it was primarily the labors of the Franciscans which made possible the teaching of the Indian, whereas in the English colonies it was mainly the work of the Jesuits which laid a foundation for the parochial schools that came later. The pioneer work of the Religious teaching Communities has, of course, continued unremittantly, although specially evident during the period of the second half of the last century, when the Catholic population was increasing so phenomenally. There was naturally a certain amount of cohesion between the various establishments of Religious Communities, but in some of their constitutions considerable autonomy was allowed to the local houses; in general, a strong spirit of localism prevailed. The consequence was that only a partial degree of unification of schools was achieved. When, after the national period began, parish organization became more permanent, another element entered into the situation. The increasing emphasis on the necessity of parish schools, especially following the decrees of the Plenary Councils of Baltimore, stimulated the growth of such schools. Here, again, was a localizing tendency, and even more so than in the case of the Religious Communities. The parish schools in many instances became quite independent, having little or no relation with other schools in the city or diocese. The earliest efforts of the members of the hierarchy were in the direction of securing the establishment of schools; rather than of uniting them in some organization. In other words, the process of building a *system* of Catholic schools in the country has been one of slow growth and has come from the bottom upwards, rather than from some central authority. In this respect, the process has been exactly the same

as that in the public schools. In most of the older eastern states a state-wide organization of schools was not achieved till nearly 1850. In the mid-western and far-western states, it is true, the establishment of schools was made compulsory by constitutional provision. Actually, however, even in such states there was a long interval before anything approximating a state system of common schools was secured. Ohio, for example, was admitted to the Union in 1802, but it was not until 1825 that an effective state school law was passed. Indiana provided in its constitution of 1816 that a state system of schools be established, but that ideal was not attained until after the new constitution was adopted in 1851.

Three Units in the System. It is evident that the organization of the Catholic school system involves three units, namely, the parish, the Religious teaching Community, and the diocese. Each has its own authority, which though in part distinct from that of the other elements, in part overlaps their authority. Indeed, the history of the organization of the school system has been largely that of tracing the limitations which have been made in the responsibilities and duties of these three units.

The Parish. The pastor of the parish is the ordinary and immediate representative of the diocese in the management of the school. The Third Plenary Council of Baltimore placed on the parish priest the responsibility of establishing a school unless the Ordinary of the diocese saw fit to permit an exception. The pastor thus has the duty of erecting the school building, and of securing a group of teachers. All such transactions are, of course, done with the knowledge and approval of the bishop. The pastor, moreover, is by right the principal of the school, but usually he exercises this right only in part. He, or his curate, usually supervises the teaching of religion, if he does not actually do the teaching himself. The pastor bears the full responsibility of providing for the material and moral support of the school, which is no small burden. A large parish has so many and such difficult problems confronting it that the pastor usually delegates much of his authority to his curate, and to the Religious superior, who becomes in practice the principal of the school. Much depends on the professional equipment of the pastor as to how active he should become in the conduct of the school. In the earlier days priests were seldom given any professional educational preparation while in the seminary. The practice has developed of including a certain amount of such study in seminary education, and many priests have made

special efforts to secure advanced educational preparation. Such a priest would obviously be better qualified to act directly and personally in the conduct of the parish school, but the number of such pastors is still very small. The actual educational direction of the school and the teachers is thus generally left to the local Religious superior. The priest's greatest aid to the school comes from his active interest in it and his encouragement of everything relating to its progress.

The Religious Teaching Community. The second unit in the Catholic school organization is the teaching Community of men or women Religious, who constitute the teaching staff of practically all Catholic schools.¹ The Religious Community is not primarily a group of teachers. Its principal purpose is the spiritual development of its own members, although many select as their chief mission in life the spiritual work of teaching. Practically speaking, however, the Religious Communities may be regarded as organizations of teachers, especially in the case of those that engage mainly in teaching. As a Religious Community, with its rules, constitutions, spirit and traditions, the ideal is to avoid change; while as a teaching organization its ideal is that of continual progress, through better methods of teaching, more suitable equipment, and more thorough preparation of its teachers. This distinction lies at the base of the legislation of the Third Plenary Council for the improvement of teaching in the Catholic schools.

The teaching Congregation to which a member belongs becomes his or her home and center of life and activity. The usual process for one who desires to become a Religious is to be accepted provisionally by the Community (he is then called a candidate or postulant) and then to be received as a novice. Once the period of the novitiate is passed (one or two years), he is admitted to temporary vows; these may be renewed; and in most cases permanent vows are made later. These ordinarily consist of the vows of poverty, chastity, and obedience, to which others are occasionally added as, for example, that of stability. From the time of the acceptance of a candidate by the Religious superiors, every need of the individual is cared for. In the preparation of its teachers the Community provides the normal training and practice teaching, and may send them to colleges and

¹The number of lay persons teaching in elementary schools is negligible, and in secondary schools they constitute only about one-seventh of the teachers; they were formerly more numerous, and are still so in Catholic colleges and universities.

universities for additional work. In all matters of teacher preparation and teacher placement the superiors of the Community possess unique independence. The standards of school efficiency are determined in large measure by the Religious Community. The kind and amount of experience which the individual teacher will receive is likewise dependent upon the will of her or his superiors. All this flows naturally from the vow of obedience which the Religious makes. In recent years, as will be shown, efforts have been made to secure a greater degree of co-operation among the three units of Catholic school organization.

There is great diversity among the various Religious Communities. Some are papal in origin and some, diocesan. In the latter case, the bishop has much more control over the Community than in the former. He may write the rule and constitutions of the Community he founds, determine its standards and ideals, and designate the habit its members are to wear. In the case of papal Communities, he may invite or permit them to come into his diocese but, once they are established there, they are not directly under his jurisdiction.

Geographically, Religious Communities in some cases are confined to a single diocese; in others, they may be national or even international in their activities. A Community may have its motherhouse (with its normal training school or college) in a diocese where many of its members are teaching, or the motherhouse may be in another diocese or another state where its members are few.

The Diocese—Early Attempts at Organization. The diocese did not become a factor in unifying the work of Catholic schools till near 1880. Before this an attempt was made by the Rt. Rev. John Nepomucene Neumann, Bishop of Philadelphia, to inaugurate a central body to have some control over the schools of his Diocese. This was in 1852. A central board was formed, composed of the pastor and two lay representatives from each parish, and presided over by the bishop. One of the chief objects was to secure means for opening new parochial schools, but it was also planned to give the board general supervisory control of the schools. The duties and powers were listed thus: "1. General applications for aid. 2. Recommendation of a general plan of instruction for all the parochial schools. 3. The distribution, under the bishop, of such funds as they may receive. 4. And all such other powers as may be added hereto by the unanimous action of the board."

The time, however, was not ripe for the execution of the

project. The Know-Nothing movement and the Civil War checked the advance of Catholic education, and it was not till a quarter of a century later that the idea was revived. On February 9, 1879, the Rt. Rev. Joseph Dwenger, Bishop of Fort Wayne, Indiana, issued a pastoral letter, establishing a system of diocesan supervision by which all the schools of the diocese were brought under the general control of a school board consisting of eleven members and a secretary, all of whom were priests. The board had power to prescribe studies, select textbooks, determine the qualifications necessary for teachers to possess, and in general to take any action calculated to be for the improvement of the schools. Each member of the board was assigned a certain number of schools in the diocese which he was to visit and examine annually. In its first annual report, the board furnished much information on the schools under its control, and expressed the hope that they would be united in a diocesan system of schools.

There was considerable agitation on all sides for improved organization of schools, and when the Fourth Provincial Council of Cincinnati met in 1882, it adopted the Fort Wayne plan of a central board of control, but in addition provided for a second school board for the cities in the Cincinnati province. It decreed :

In every diocese, there shall be named by the Ordinary a committee of studies, to which, besides others, the rural deans, *ex officio*, will belong. This committee shall have authority over everything pertaining to Catholic parochial schools. In cities, moreover, where there are several churches there shall be a special committee of studies, under the entire direction of the diocesan committee.

The Plan of the Third Plenary Council. The Third Plenary Council of Baltimore, which met in 1884, adopted the Cincinnati plan of control for parochial schools. The school boards which it erected were to concern themselves primarily with the question of teachers' qualifications.

Within a year from the promulgation of the Council, the bishops shall name one or more priests who are most conversant with school affairs to constitute a Diocesan Board of Examination. It shall be the office of this board to examine all teachers, whether they are religious belonging to a diocesan congregation or seculars who wish to employ themselves in teaching in the parochial schools in the future, and, if they find them worthy, to grant them a testimonial or diploma of merit. Without this, no priest may lawfully engage any teacher for his school, unless they have taught before the celebration of the Council. The diploma shall be valid for five years. After this period, another and final examination will be required of the teachers.

Besides this board for the examination of teachers for the whole diocese, the bishops, in accordance with the diversity of place and language, shall appoint several school boards, composed of one or several priests, to examine the schools in cities or rural districts. The duty of these boards shall be to visit and examine each school in their district once or even twice a year, and to transmit to the President of the diocesan board for the information and guidance of the bishop, an accurate account of the state of the schools.

The laity were to be admitted to certain educational rights and privileges which were to be defined by diocesan statutes.

It is to be noted that only lay teachers and Religious belonging to diocesan Congregations were bound by the decree of the Council. In point of fact, very many teachers were members of Communities that were not diocesan but rather papal. And even in the case of diocesan Communities the demand for teachers was frequently so great that the high standard of educational efficiency which the Council strove for could not always be reached. The plan for a diocesan board of examination, therefore, did not accomplish as much as was expected of it, as will be shown in a following chapter.

Despite the fact that the examination of teachers did not become a very prominent activity of the boards, there were, nevertheless, many other duties that devolved upon them. They were concerned with the material equipment of schools, the textbooks used, the reports of school examinations, and the supervision of schools. In most cases the full control of parochial schools came under the various boards, as had been previously the case in the Cincinnati province.

Development of School Boards. Following the decree of the Council a number of dioceses established school boards. The first to carry out the decree was Cleveland (1886), followed by La Crosse (1887), Detroit (1888), Louisville (1889), Hartford (1890), Belleville (1891), Duluth (1891), and Wichita (1899). It seems evident that there was a great deal of reluctance or of difficulty in carrying out the law, inasmuch as only eight dioceses organized school boards within the next fifteen years. Today almost every diocese has its school board, the two most recently appointed being in the dioceses of Baker City (1934) and Seattle (1935). The number of members on these boards varies from three to forty-three (Brooklyn having the largest board), but more often there are from three to six members.

An Early Example of a School Board. Bishop Gilmour, of Cleveland, in 1887 issued a *Constitution and By-Laws for the*

Government of the Parochial Schools. This may be taken as typical of the efforts made by many of the bishops in perfecting the diocesan organization of schools. Bishop Gilmour's plan consisted of two boards, "one central, embracing the schools and general system of education throughout the diocese; the other local, embracing under the direction of the central or Diocesan Board, the schools and system of education within the districts designated for the work of the local Boards." The central board was to consist of seven members who were to be examiners of all candidates for teaching, and also to act as inspectors of schools in the districts respectively assigned to them, being required to visit each school in their districts at least once each year. Full control of the schools in all practical matters was vested in the central board under the authority of the bishop. The local boards were to consist of three, five, or seven members, to be selected from the priests within the district over which the local board had authority. The local boards were likewise to visit and examine each school in their districts at least once a year.

A Present-Day Example. The following statement of the authority and duties of the School Board of the Archdiocese of San Francisco will serve to explain the activities of a contemporary well-established board.²

ARCHDIOCESE OF SAN FRANCISCO AUTHORITY AND RULES OF THE SCHOOL BOARD

SECTION I. POWERS AND JURISDICTION

ARTICLE I—The School Board has been appointed to administer in the name of the Most Reverend Archbishop and in accord with the Sacred Canons (Nos. 1372-1383) the school affairs of the Archdiocese. In all matters pertaining to school administration, its decisions and enactments shall be binding on all Catholic schools of the Archdiocese, whether parochial or otherwise.

ARTICLE II—The Superintendent of Schools shall be, *ex officio*, Secretary of the School Board.

ARTICLE III—Conjointly with the Archdiocesan Building Committee, the School Board shall have jurisdiction over the selection of sites for schools; types and plans of structures and school equipment.

ARTICLE IV—The School Board shall have jurisdiction in all school policies; in the employment and dismissal of teachers; in fixing teacher's salaries; in the admission and dismissal of pupils, and in the general conduct and discipline of the schools.

ARTICLE V—No Pastor or Religious Community shall begin a school, whether elementary, junior high, high or college; nor shall an existing school be discontinued without the written permission of the School Board.

²Data kindly supplied by the Rev. James A. Long, Superintendent of Schools, Archdiocese of San Francisco, and reprinted with permission.

ARTICLE VI—No Pastor shall invite any Religious Community to assume charge of a school, elementary or secondary, without the written permission of the School Board.

ARTICLE VII—Any contract between a Pastor and a Religious Community, for management of a parochial school, elementary or secondary, shall be submitted to the School Board for approval.

ARTICLE VIII—The School Board shall review any matters pertaining to schools that are submitted, on appeal, for its consideration.

ARTICLE IX—The use of busses for transporting children to school is forbidden without the written permission of the School Board.

SECTION II. SALARIES AND INSURANCE

ARTICLE I—Each Principal and teacher in a parochial elementary school shall be paid a salary of \$30.00 per month for twelve months, over and above the expense entailed by general maintenance.

ARTICLE II—Each Principal and teacher in a parochial high school shall be paid a salary of \$35.00 per month for twelve months, over and above the expenses entailed by general maintenance.

ARTICLE III—Pastors of parochial schools shall take out "Public Liability Insurance" through the Chancery Office, against any accidents or injuries to pupils on the school premises.

SECTION III. OTHER FINANCE

ARTICLE I—Cost to parents whose children attend Catholic schools shall be kept as low as possible.

ARTICLE II—The School Board forbids assessments upon pupils or their parents for any purpose whatsoever. Under this prohibition are included the selling or buying of tickets, raffles, etc., by the children. This article does not apply to the practice of asking the children to contribute an alms for the propagation of the Faith.

ARTICLE III—The publication of school Annuals by high or elementary schools, to be paid for by advertisements or assessments upon pupils or their parents, is strictly prohibited.

ARTICLE IV—All unnecessary and excessive expenditures for Commencements and for any extra-curricular activities are forbidden.

ARTICLE V—No child shall be excluded from parochial schools for financial reasons.

SECTION IV. APPOINTMENTS AND RETIREMENTS

ARTICLE I—The School Board shall be informed of the appointment of new school Principals.

ARTICLE II—The School Board disapproves the removal of teachers within the school year, except for grave reasons and only with consultation of the Pastor.

ARTICLE III—When necessary to employ lay teachers for Catholic schools, the School Board recommends that the application for them be made through the Superintendent's Office.

SECTION V. CLASS INTERRUPTIONS, HOLIDAYS, ETC.

ARTICLE I—The Board disapproves the interruption of the school day sessions or class routine. Appeals, lectures, etc., should be addressed to the

students assembled in the school auditorium, after school hours and, in the case of parochial schools, only after the permission of the Pastor has been obtained.

ARTICLE II—Directions as to holidays and vacation periods, as indicated in the annual calendar of the Superintendent of Schools, are to be followed by all the schools of the Archdiocese. No holiday, nor partial holiday, except those named in the foresaid calendar are to be given without the written permission of the Superintendent.

ARTICLE III—The suspension of class for any purpose whatsoever on regular school days is expressly forbidden.

SECTION VI. THE SCHOOL DAY

ARTICLE I—A minimum school day's attendance for children of the primary grades (1-3) of the elementary school shall be 200 minutes, exclusive of intermissions or recesses. No pupil in these grades shall be kept in class more than four hours a day.

ARTICLE II—A minimum school day's attendance for pupils of the intermediate and grammar grades (4-8) shall be 240 minutes exclusive of interruptions and recesses. No pupil in these grades shall be kept in class more than six hours a day.

SECTION VII. RELATIONS WITH CIVIL AUTHORITIES, HEALTH SUPERVISION

ARTICLE I—The School Board believes that a healthy spirit of cooperation should exist at all times between Catholic schools and the Civil authorities. It is, therefore recommended that all schools give such cooperation with the Civil authorities, by observing recognized principles and rules.

ARTICLE II—The School Board heartily endorses the work of Health Supervision and Medical inspection now being carried on in the Catholic Schools in the Archdiocese; and bespeaks, for those in charge of this phase of education, the continued cooperation of the Reverend Pastors and Principals.

SECTION VIII. RELIGIOUS INSTRUCTION AND RELIGIOUS VACATION SCHOOLS

ARTICLE I—The jurisdiction of the School Board shall extend to all classes wherein Christian Doctrine is taught to pupils whether of the parochial or non-parochial schools.

ARTICLE II—The School Board shall have jurisdiction over all Religious Vacation Schools. The purpose of these schools is to afford an opportunity to Catholic children not attending Catholic schools to receive during vacation an intensive course of instruction in the doctrine and practice of the Catholic Religion. The School Board endorses the Religious Vacation movement and recommends that such schools be established wherever possible.

Advantages and Disadvantages of a School Board. The establishment of school boards in various dioceses constituted a real step in advance for Catholic education. It brought a degree of unity in educational work which was seldom attained by the less

formal methods in vogue previously. It kindled enthusiasm for parochial schools, and stimulated the desire for greater teaching efficiency in the schools over which the boards exercised authority.

But it likewise became evident that the system of school boards brought with it certain problems as well as partially solving other problems. The central board was found to be an admirable body for the discussion and solution of practical school problems. But these questions had to be brought before the board, and the board members had little opportunity of ascertaining just what the most important educational problems were. Moreover, the members of the boards were pastors who had a multitude of other duties to care for. Under such circumstances, school problems were in danger of not receiving the attention they merited. The pastors who were appointed to the school boards were frequently men who had received little or no professional preparation for educational work. To be sure, many of them obtained a practical experience in school affairs after they had taken up parish work. Such experience, however, remained most often uncorrelated with the theoretical study of educational problems. This condition continues to prevail. It may be pointed out that similar conditions have obtained in the public school boards of education; but in every case the public board places the actual control and administration of schools in the hands of professionally prepared men. This has come to be the practice in many dioceses also. Indeed, the illustration given from the Archdiocese of San Francisco shows clearly what fine coordination of effort there may be between the school board and the archdiocesan superintendent.

The Diocesan Superintendency. The dissatisfaction with the school board system as it was operating led to a desire for an executive to be appointed who should combine sound professional preparation with the personal qualities requisite for all good school administrators. The first school board to recognize the need of such an official was that of New York City. In 1888 the Rev. William J. Degnan was appointed as diocesan inspector of schools, but he resigned soon after, on account of ill-health, and the Rev. Michael J. Considine was selected as his successor. Father Considine retained this office during the following eleven years. The term "superintendent" in connection with Catholic schools seems to have been first used in the Archdiocese of Philadelphia, where, in 1894, Archbishop Ryan appointed the Rev. J. H. Shanahan as superintendent of *public* schools, the term

“public” being probably intended to exclude those Catholic schools which were not parochial. By this time school inspectors had been appointed in a number of dioceses such as Philadelphia (1899), Rochester (1890), Omaha (1891), and Brooklyn (1893). In some dioceses there was variation of policy as regards the office of diocesan superintendent. For example, in Philadelphia in 1887 examiners of schools were chosen from the school board; in 1889 there was an inspector of schools; in 1893 the old practice of selecting examiners from the board was reverted to; in 1894 we find a superintendent of public schools appointed; the next year the title was changed to that for parochial schools; and, finally, in 1927 the title was changed to that of superintendent of schools and such it has remained. This has now come to be the common official title, although a number of dioceses still name such officers supervisors, or visitors, and in one case the title is superintendent of schools and hospitals. The larger and more progressive dioceses have followed the example of these early efforts, so that in 1935 there were 85 diocesan superintendents, whereas the total number of archdioceses and dioceses was 104. This tendency has been accelerated in recent years, thirty-seven additional superintendents appearing in reports since 1920.

Duties and Responsibilities of Diocesan Superintendents. The wide acceptance of the term “superintendent” may be due partly to the common practice in the public school system. The highest administrative officer in most States is the State Superintendent. There are instances of other titles in use, notably in New York State, where this individual is called Commissioner of Education. New York, in 1812, created the first State Superintendent of Common Schools, but from 1821 to 1854 the Secretary of State was *ex officio* Superintendent. At the latter date the office of Superintendent of Public Instruction was created. In 1829, when it was still a Territory, Michigan provided for a Superintendent of Common Schools, which title was changed in 1836 to State Superintendent of Public Instruction. In time this office became established in all the States. The State superintendents concerned themselves with a large number of duties, but in the early days they were mainly of a clerical, statistical, legal, or propagandizing nature. They had to collect information concerning the schools of the State, to allocate funds that were available to the school districts, to interpret the school law of the State, to issue reports on educational conditions of the State, and to urge the people to greater interest in the schools and their

support. In general, the superintendent is the representative of the State insofar as the State has relations with its schools. In most States the office has come to be elective and in these the educational leadership exercised by the superintendents is usually less evident than in States where the office is appointive.

The office of diocesan superintendent has experienced a change of status somewhat comparable to that of the State superintendent. Before the present century the principal duties of the diocesan superintendent were generally those indicated by the older title of examiner or inspector. The emphasis was placed on the examination of teachers and pupils. This was a carry-over from the earlier regulations concerning the duties of the school boards, which now came to be assumed by this new official. This inspectorial service was conducted by both personal observation and by means of reports on written examinations of pupils. Another duty of the superintendent was the examination and certification of teachers..

When Father Shanahan was appointed to the office in Philadelphia he brought to his task special qualifications, and his work as superintendent set a new standard. He introduced one important modification in the system which has ever since commended itself to most administrators in Catholic schools. Perceiving that the recommendations which had to be made concerning Religious teachers would be more effective if made through their own representatives, he made use of Community supervisors. The Community supervisor was given authority over all the schools of the Community in the diocese, with no other duties. Conferences were held periodically with these supervisors by the archdiocesan superintendent, and problems and recommendations for improvement of the schools were then discussed. Such a system made for better understanding of mutual problems and greater unity of efforts.

The successor of Father Shanahan was the Rt. Rev. Philip R. McDevitt (subsequently Bishop of Harrisburg), under whom the office attained a very high level of efficiency and attracted attention from all parts of the country. An outline of the arrangements in the Diocese of Pittsburgh shows an organization based on the Philadelphia model:

Each teaching community in the diocese shall have a Community Supervisor of Schools, who shall be under the direction of the Diocesan Superintendent of Parish Schools; the Supervisors for Communities having charge of five or more schools to be free from all other assignments to duty.

The duties and powers of Diocesan Superintendent of Parish Schools shall be as follows:

1. The Superintendent, being the Executive Officer of the School Board, shall act under the advice and direction of the Diocesan Board. He shall have the general supervision of the parish schools.

2. He shall observe the work and discipline of the teachers employed in the schools, and shall report to the Pastor and the Executive Committee of the School Board when he shall find any teacher deficient or incompetent in the discharge of any school duties, or who is not provided with a Diocesan Certificate.

3. The Superintendent shall attend the meetings of the Executive Committee of the School Board, and shall submit to the Executive Committee and the Board such matters as he may deem important. After the close of the school year he shall prepare, as soon as possible, an annual detailed report for publication.

4. He shall pay special attention to the grading of the schools, and shall see that the textbooks adopted by the Diocesan School Board are used.

5. As Executive Officer of the Board, he shall be accountable for the general good condition of the parish schools, and shall in every way practicable advise and stimulate the teachers in the performance of their duties.

6. He shall have power to call meetings of the Community Supervisors, of the Acting Principals, and of the teachers, for lectures and instructions on school work.

7. He shall have power to ask at any time for specimens of the pupils' work in any of the grades, and may ask the teachers for their methods of presenting the subject-matter proper to the grade. He shall also be privileged to suggest better methods than those in use whenever in his judgment an improvement can be made.

On the whole, the plan for the examination and certification of teachers has not worked out so successfully, while at the same time new duties became attached to the office of the superintendent of schools. The following quotation from *A Catechism of Catholic Education* briefly summarizes the present status of the duties of the diocesan superintendent.

The diocesan superintendent represents the bishop in the government of the schools. He acts also as the executive officer of the school board in carrying out programs and policies for the development of the schools under his jurisdiction. He therefore inspects schools, holds examinations for pupils, makes provision for the professional growth of the teaching force and organizes the educational resources of his diocese.

The diocesan superintendent publishes a yearly report, giving a complete statistical account of the schools over which he has charge and submits recommendations for the improvement of the same. The diocesan superintendent of schools occupies much the same position as a State Superintendent of Public Instruction in the public school system.³

³Rev. James A. Ryan, D.D., *A Catechism of Catholic Education* (Washington, D. C.: National Catholic Welfare Council, Bureau of Education, 1922), p. 13.

In this same source is found a tabular representation of the duties of the Supervisor of Schools of the Archdiocese of Boston which well illustrates how the diocesan superintendent carries on his work in one of the largest archdioceses.

TABLE VI
FUNCTIONS OF DIOCESAN SUPERVISOR OF SCHOOLS*
FOR ARCHDIOCESE OF BOSTON

INTER-ORGANIZATION RELATIONS		EXTRA-ORGANIZATION RELATIONS		
Schools	Religious Board of Community Supervisors	Communities Principals and Teachers	Educational	General
1. Visitation of Academies, Parish Schools, Institutional Schools	1. Advisory in matters of policy	1. Conferences for Principals and Teachers	1. Study of Educational Legislation	1. Bureau of Information and statistics
2. Uniform Regulations, Curriculum, Tests, Reports, Annual, Monthly	2. Supervision of teaching force	2. Diocesan Institute and professional courses for teachers	2. Contact with Public School Officials 3. Lectures at Novitiate, Normal Schools and Diocesan Seminary	2. Lectures and addresses 3. Annual Report and Articles for Press

*Rev. James A. Ryan, D.D., *Ibid*, p. 14.

Superintendents' Conception of Their Duties. A review of the addresses and discussions held in the Superintendents Section of the National Catholic Educational Association over a period of years reveals what the superintendents themselves conceive to be their main task. The activities as described in these papers fall into four divisions:

1. Organization and administration of the school system of the diocese;
2. Supervision of instruction;
3. Educational leadership;
4. Public representation of the diocesan school system.

The carrying out of the duties indicated in these headings will naturally depend upon a number of factors. In some dioceses the centralization of control and supervision of schools has gone much further than in others. Much depends likewise on the extent of the authority granted the superintendent by his Ordinary, as well as on the personal qualities of the man himself. It is becoming increasingly clear, however, that the Catholic school system is being benefited each year by the high quality of the work done by many diocesan superintendents. The educational leadership which is now being shown by these officials was unknown, except in a few isolated instances, a generation ago. The whole tone and spirit of the school system is, in consequence, being elevated to a much higher plane. In recent years various superintendents have achieved notable success and even attracted national attention in several aspects of school work. The Diocese of Cleveland has furnished a fine example of progress in meeting and surpassing the state requirements for teachers' certificates; it has also achieved a plan for efficient supervision of all the schools in the diocese; the archdiocesan superintendent in St. Paul has perfected an organization of parents to enlist their interest and support in Catholic education; Toledo has successfully carried out a program of teacher preparation; Cincinnati has shown how it is possible to unify the educational forces of a diocese; Pittsburgh has improved supervisory practices; New York has shown how rigorous State regulations may be satisfactorily met by dioceses; Brooklyn has introduced a remarkable program of secondary education; Baltimore has concentrated on the problems of religion-teaching in elementary schools; Philadelphia has pioneered in the effective uses of standard tests; Dubuque has drawn widespread attention to our rural school problems; and Wichita has shown what services Catholic education can render in religious vacation schools.⁴ In each of these examples the diocesan superintendent has been probably the most important individual in the achievement of the progress noted. The leadership, tact, and professional skill required for the success of such undertakings could have come only from him. It seems certain that the diocesan superintendent will become an increasingly important official in the Catholic school system.

The System in Operation. It is proper now to indicate the relations existing between the parish, the teaching Community, and the diocese as they are actually carried out in practice.

⁴Francis M. Crowley—"The Diocesan Superintendent of Schools," *Catholic School Journal*, 35 : 7 (January, 1935).

Figure I, adapted from a diagram appearing in a recent periodical,⁵ illustrates the organization of the schools of a diocese as such organization would generally be found. It would not be true for those dioceses that are without a diocesan superintendent-

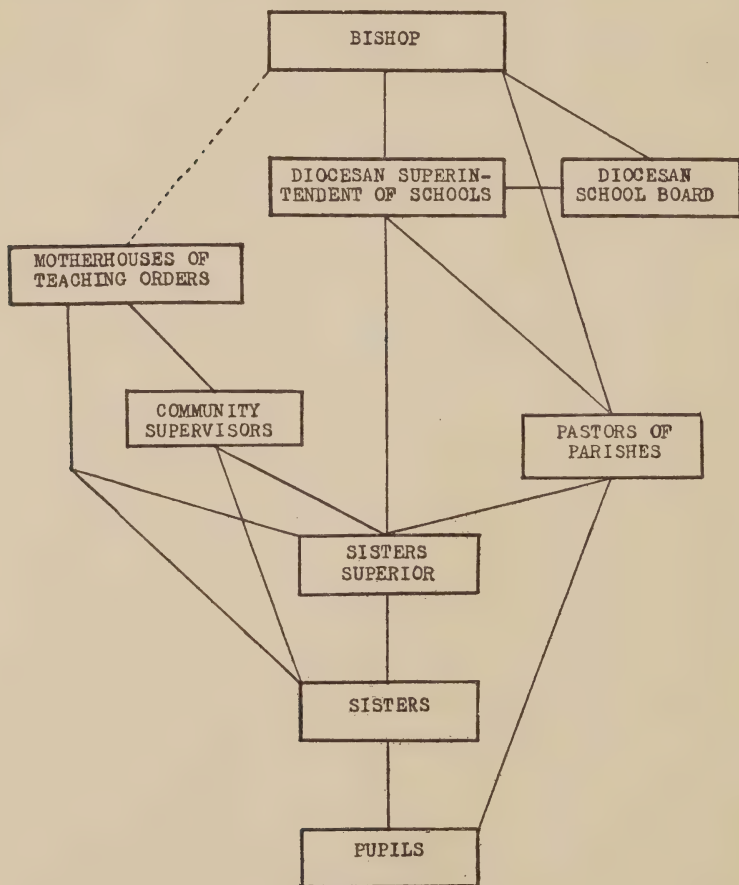


FIG. I

dent, and it would not be true in all details for all those that have such an official, but it does picture the general features of organization.

⁵Russell L. C., Butsch, "Administrative Organization of the Diocesan School System," *Catholic School Journal*, 31 : 197-201 (June, 1931).

It is to be noticed that the line of authority is not always a straight line in the Catholic system. There is a good deal of overlapping of authority in such matters as the training, appointment, supervision, and removal of teachers. The bishop, according to the legislation of the Church has the ultimate responsibility for education in his diocese. For the erection of a school, the employing of a group of teachers to conduct the school, or the closing of a school, his sanction must be obtained. In turn, the pastor has placed upon him the necessity of providing for a parochial school, unless the bishop should decide that the parish is too small or too poor to maintain a school. As has been pointed out, in the instance of a teaching Community that is diocesan in origin, the control of the bishop over the teachers is practically complete; in the case of papal Communities the authority of the bishop is greatly curtailed. (The broken lines in Figure I indicate this partial and advisory responsibility.) The motherhouse of the Community provides for the education and training of its own members, and through its supervisors checks on the efficiency of its teachers and supplies the in-service training of them. The supervisor acts in the capacity of an emissary of the teaching Community, and supplies the authorities in the motherhouse with information concerning the individual teacher. In this manner she may have an important part to play in the appointment of teachers. The supervisor may cooperate with other supervisors in the diocese and with the diocesan superintendent in formulating plans of school work. In a few dioceses inter-supervision is maintained by several teaching Communities.

The diocesan superintendent gives a certain degree of unity to school work in the diocese, stimulates educational progress, gathers statistics on school work, and in general carries on the functions previously discussed. A feature of diocesan work that is becoming more common is the construction and revision of courses of study. In a number of dioceses, also, the superintendent has an important responsibility in the preparation of teachers. This is notably true of Cleveland, Cincinnati, Toledo, Brooklyn, and St. Paul. Where diocesan high schools are maintained, the superintendent has responsibilities in respect to their finances, teaching staff, curriculum, school program, and similar administrative cares.

The pastor receives his appointment from the bishop, and receives the educational plans of the bishop through the superin-

tendent. He maintains close relations with his parochial school, is morally as well as financially responsible for it, supervises it, and may do some of the teaching, especially of religion.

A Specific Example of Organization. Although Figure I shows the general scheme of organization of the Catholic schools based on the diocesan plan, it does not give evidence of many particular features that would be found in a specific diocese. This information is supplied by Figure II.

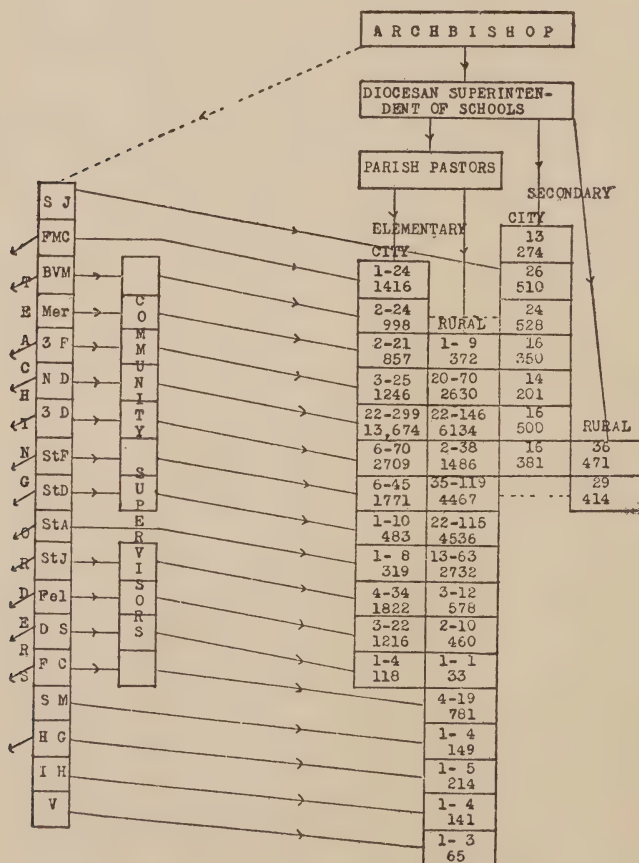


FIG. II *

*Russell, L. C., Butsch, "Administrative Organization of the Diocesan School System," *Catholic School Journal*, 31 : 197-201 (June, 1931).

The teaching Communities having schools in this archdiocese are indicated on the left side. Eighteen such groups are found. The figures given on the upper line in each square indicate the number of schools and teachers, and on the lower line the number of pupils in these schools. Thus the figures would be read as follows: The Sisters of the Third Order of St. Francis of Assisi teach in three elementary schools in the metropolis, where they have 25 teachers and 1,246 pupils; they conduct twenty elementary schools outside the metropolis, with 70 teachers and 2,630 pupils; they also have a high school in the episcopal city which has 201 pupils; and they have a Community supervisor.

Data concerning the elementary schools in the archdiocese are given in Table VII.

TABLE VII

TEACHING COMMUNITIES IN THE ELEMENTARY SCHOOLS OF THE ARCHDIOCESE
Number of Schools, Sisters, and Pupils both Within and
Without the Metropolis*

	In the Metropolis			Outside the Metropolis		
School Sisters of Notre Dame	22	299	13,674	22	146	6,134
School Sisters of St. Francis	6	45	1,771	35	119	4,467
Sisters of the Third Order of St. Francis of Assisi	3	25	1,246	20	70	2,630
Sisters of St. Dominic	1	10	483	22	115	4,536
Sisters of St. Agnes	1	8	319	13	63	2,732
Sisters of the Third Order of St. Dominic	6	70	2,709	2	38	1,486
Sisters of St. Joseph	4	34	1,822	3	12	578
Felician Sisters, O. S. F.	3	22	1,216	2	10	460
Congregation of Sisters of Mercy	2	21	857	1	9	372
Franciscan Sisters of Christian Charity	—	—	—	4	19	781
Sisters of Charity of the B. V. M.	2	24	998	—	—	—
Franciscan Sisters, Minor Con- ventuals	1	24	1,416	—	—	—
Sisters of the Divine Saviour	1	4	118	1	1	33
Sisters of St. Mary	—	—	—	1	4	149
Mission Sisters, Servants of the Holy Ghost	—	—	—	1	5	214
Sisters of the Immaculate Heart of Mary	—	—	—	1	4	141
Sisters of the Visitation	—	—	—	1	3	65

**Ibid.*

It will be noticed that the number of schools staffed by a teaching Community ranges from one to forty-four; the smallest

has but three teachers, and the largest, 445. The number of pupils in schools controlled by a single Community ranges from 65 to 19,808. Information on the comparative sizes of schools within and without the metropolis is also given. Two Communities have only city elementary schools, five have only rural elementary schools, and ten have both city and rural elementary schools. Seven of them supply teachers for both elementary and secondary schools in the archdiocese. Eleven of the Communities represented in this jurisdiction have Community supervisors to care for the professional advancement of their teachers; while seven have no such officials. In all instances where supervisors are lacking, except one, the number of schools and teachers involved is small.

An examination of Figure II and Table VII reveals at once the complexity of administration of the Catholic schools in a large archdiocese. Teachers are being prepared for positions in the schools of this jurisdiction by eighteen different teaching Communities. It should be mentioned that the motherhouses of seven of the Communities represented here were in the archdiocese, seven of them were outside the archdiocese, and concerning three no data was available. It is readily apparent that the coordination of all the separate educational efforts being put forth in all the schools of such an archdiocese as this demands the highest type of educational administration.

Summary. This chapter has concerned itself with the development of the educational organization of Catholic schools in this country. It was seen that for a long time there was practically no system of schools, that schools were individualistic, and that the teachers of one school were seldom linked with teachers of other schools. It was made evident that there are three essential elements in the Catholic school organization, the parish, the teaching Community, and the diocese. Each has its own special duties and rights. The historical development of organization has been increasingly in the direction of larger units of administration. Since near the close of the nineteenth century the diocese has come to occupy more importance in the organization of Catholic schools. This was seen in the provisions that were made for diocesan school boards and diocesan superintendents. Finally, examples were given to show (1) the development of the functions of the school boards, and (2) the Catholic school system in operation, both in a general way and as carried on in a particular diocese.

QUESTIONS AND EXERCISES

1. Explain why we were so slow in achieving an organized system of schools.
2. Point out the values in placing elementary schools on a parochial basis.
3. Should high schools be placed on a parochial basis? List the arguments pro and con.
4. Compare the statements of the powers and duties of school boards in Cleveland and in San Francisco. What development do you find in these statements?
5. Should the diocese or the teaching Community accept responsibility for building courses of study? Why?
6. Point out the weaknesses in the organization planned for by the Third Plenary Council.
7. Why is the location of motherhouses of teaching Orders an important fact to know in understanding the organization of schools in a diocese?
8. Formulate a statement covering the educational powers and duties of the pastor.
9. How do you account for the fact that it was not always the largest diocese that pioneered in forming diocesan organization?
10. Is the analogy between the diocesan superintendent and the State superintendent true? Why?
11. What points of strength do you find in Figure I? What points of weakness?
12. List the complications that arise from the fact that a teaching Community maintains both elementary and secondary schools in one diocese. In more than one diocese.

TOPICS FOR INVESTIGATION AND REPORT

1. Compare the ideas expressed in addresses given in the Superintendents Section of the National Catholic Educational Association in 1924 and 1934.
2. Trace the historical development of educational organization in your diocese or the one you are most familiar with.
3. Interview a diocesan superintendent (or study his annual report) and list the specific educational activities he engaged in during the past year.
4. Construct a diagram for your diocese similar to Figure II.
5. Make a comparative study of the educational organization (1) in general for dioceses and cities, and (2) for a particular diocese and a particular city. (See Butsch, Fleming and Reeder.)

SELECTED READINGS

Burns, C.S.C., Rev. James A., "The Development of Parish School Organization," *Catholic Educational Review*, 3 : 419-34 (April, 1912).

The original presentation of much of the material covered in this Chapter on the early organization of the school system.

Burton, William H., *Introduction to Education* (New York: D. Appleton-Century Co., 1934).

Chapter XI is an enlightening account of the organization, administration, and supervision of the public school system. On page 312 is a helpful diagram of the organization of a large city school system.

Butsch, Russel L. C., "The Administrative Organization of the Diocesan School System," *Catholic School Journal*, 31 : 197-201 (June, 1931).

An excellent discussion of the organization of the Catholic school system, especially as it differs from that of the public schools. Good points of contrast and comparison are made.

- , "Administrative School Organization in a Particular Diocese," *Catholic School Journal*, 31 : 238-44 (July, 1931).

A splendid analysis of the many factors involved in the organization of schools in a large archdiocese.

- Crowley, Francis M., "The Diocesan Superintendent of Schools," *Catholic School Journal*, 35 : 6-7 (January, 1935).

A general treatment of the office; a plea for specific delegation of powers to the superintendent; citation of special progress that has been made by various superintendents.

- , "The Pastor and the Principal," *Catholic School Journal*, 34 : 1-3 (January, 1934).

Maintains that pastor should allow principal to care for all phases of school work that call for professional knowledge and skill.

- Cubberley, E. P., *State School Administration* (Boston: Houghton Mifflin Co., 1927).

Chapter XI on State educational organization is an excellent standard treatment of the principles of State administration of schools. Two diagrams on pp. 295 and 303 will be found helpful in making a comparison with the diocesan system.

- Culemans, J. B., "A Plea for Diocesan School Superintendents," *Catholic Educational Review*, 11 : 33-40 (January, 1916).

An early plea for uniformity in school organization and administration.

- Cummings, James E., "Diocesan Superintendents Discuss Administration," *Catholic School Journal*, 31 : 194-95 (May, 1931).

A report of the April, 1931, meeting of the Superintendents Section of the N. C. E. A., indicative of what was being discussed and thought at that time in regard to administration.

- Deady, Rev. Carroll F., "The Pastor and His School Principal," *Catholic School Journal*, 30 : 126-28 (April, 1930).

The present Superintendent of the Diocese of Detroit calls for a full-time principal to serve as supervisor; the pastor should be encouraging but should leave the principal free in professional matters.

- Hagan, Rev. John R., "The Next Stage in Supervision," *National Catholic Educational Association Bulletin*, XXIX : 480-87 (November, 1932).

A presentation of the principles of Catholic school organization and of the method employed in the Diocese of Cleveland to secure unity in the important work of supervision.

- McClancy, Very Rev. Joseph V. S., "The Office of the Diocesan Superintendent of Schools—Its Possibilities and Limitations," *National Catholic Educational Association Bulletin*, XXVIII : 528-39 (November, 1931).

The Diocesan Superintendent of Brooklyn marks out clearly what may be expected of the superintendent.

- , "The Superintendent and the School," *National Catholic Educational Association Bulletin*, XVII : 315-23 (November, 1920).

Contains a brief account of the development of the diocesan superintendency.

- Macelwane, Very Rev. Francis J., "The Superintendent's Responsibility for the Professional Advancement of his Teachers," *National Catholic Educational Association Bulletin*, XXVIII : 566-88 (November, 1931).

An excellent account of perhaps the most important responsibility of the superintendent.

- Reeder, Ward G., *The Fundamentals of Public School Administration* (New York: The Macmillan Co., 1930).

Chapter II considers the work of the board of education in the public school system; on page 18 is found a diagram of the organization of the schools of one city.

Voelker, Rev. John M., *The Diocesan Superintendent of Schools: A Study of the Historical Development and Functional Status of His Office*. Ph.D. Dissertation, Catholic University of America, Washington, D. C. (1935).

This is the only available comprehensive study of the development and present status of the office of the diocesan superintendent of schools.

CHAPTER IX

PROGRESSIVE TENDENCIES

Character of School Work: Early Simplicity. Concerning the work of the colonial Catholic schools little can be said. Scarcely any records are extant to indicate the characteristics of these schools. Certainly insofar as they partook of the nature of all colonial schools, they were very simple. There was little of specific educational consciousness till about 1820, and school-keeping was not a distinct occupation. It was generally believed that anyone could serve sufficiently well as schoolmaster and hence there was much inefficiency in school work. Learning, for the most part, meant memorizing, and the chief task of the teacher, in turn, was to see to it that the proper material was memorized. The catechetical method, which was first used in teaching religion, was employed in other subjects as well. The traditional four R's constituted the bulk of the curriculum.

Catholic schools, like all colonial schools, emphasized the necessity of religious education. It was a necessary part of the school work, as the chief means for the development of character, which was always held to be the great aim of education. The training of the will has ever been regarded as an essential part of Catholic education, as has the religious atmosphere of the school. The influence of equipment in the form of a crucifix in the front of the classroom, of pictures of religious subjects, of the distinctive dress of the religious teacher, all these have been regarded as important in Catholic schools as contributing factors in attaining the ends of education.

These ideals, although never sufficiently realized in colonial times, have continued unchanged. While the essential notions of Catholic education have not changed, there has been, at the same time, acceptance of general educational ideas and practices insofar as they could be utilized by Catholic schools and insofar as these schools have been part of the larger educational development of the country as a whole. The early simplicity has thus given way to more elaborate theories of the educative process, resulting in a gradual expansion of the curriculum, a more

thorough preparation of teachers, and better-equipped school buildings. Changing methods of teaching have likewise resulted in modification in methods of discipline. The strict discipline of the early schools has been replaced by more natural means of correction, although it is probably true that corporal punishment was never as widely used in Catholic as in non-Catholic schools. Emulation and competition were widely used not only by the Jesuits, with whom these methods are generally associated, but by practically all schools. Rewards of many kinds were given for good behavior, and there were several forms of discouragement of undesirable deportment. Mother Seton recommended such punishments as compelling a child to kneel down, the deprivation of recreation, and the writing of something useful. She had an elaborate system of points for recitations, ranging from four good points for a lesson "perfectly well said" to four bad points for a lesson "not known at all." At the end of each month there had to be two good points to redeem each bad one, and a certificate was given to girls who had had no bad points during the month in any subjects. Names of girls who misbehaved or were slothful were to be published in the refectory of the academy. But a wise suggestion was made that the Sisters should remember that what is good for one pupil is not good for all, because they do not all have equal talents.

Development of Curriculum. The basic curriculum of the four R's has remained in the Catholic schools from the beginning. There have been variations in the emphasis given to one or another of these, and there have been additions, especially throughout the nineteenth century. In the earliest schools, spelling was frequently taught in connection with reading. Many schools taught bookkeeping (it was taught in the free school at Emmitsburg in 1810), and sewing and knitting were customary for girls. The full course at Mother Seton's school, which was probably a model for the many other schools founded by her Sisters, included grammar, parsing, reading, spelling, writing, bookkeeping, ciphering, and geography. In 1820, when a larger building was erected, one floor was used for ordinary subjects and the second for drawing, singing, physical exercise, sewing, spinning, and weaving. About 1850 most of the schools in the country began to emphasize reading, spelling, writing, mental arithmetic, and grammar. Some American history was introduced, and there were object lessons which were the precursor of science instruction. By 1875 language, geography, and history had attained greater prominence, and by 1900 more atten-

tion and time were given to music, elementary science, and nature study, as well as sewing, cooking, and manual training.

Catholic schools have gone through a curricular development similar to that of the public schools, with the exception of the teaching of religion. Catholic schools have not usually given as much instruction in the manual and vocational subjects as the public schools, the chief reasons being the additional cost of such instruction and the lack of teachers, except that sewing was always a regular part of the work of girls' schools. Not all Catholic schools, however, followed exactly the curricular development of the public schools. In the Ursuline school in New Orleans, for example, geography, history, and object lessons were lacking even as late as 1860, except what would be taught incidentally along these lines in connection with reading.

Early Textbooks. The ideal Catholic school calls for Catholic textbooks to serve as the basis of teaching, although this condition has never been fully attained. Until recent years, energies and resources have gone chiefly into the erection of schools and the supplying of teachers, leaving little opportunity for freeing teachers from classroom duties for the writing of textbooks. Nevertheless, considerable progress has been made in supplying this deficiency, and in the absence of Catholic books the most satisfactory non-Catholic volumes have been accepted with or without modification of their original form.

In the colonial schools, practically all books that were used were brought over from Europe. Most of these were hand-copied, and the process being so laborious, there were never very many copies available. In the Mississippi Valley most of the schools were French, while in Pennsylvania, outside of Philadelphia, there were many that were German, and these schools naturally used books in their respective languages. In Philadelphia, Father Molyneux had printed, in 1785, a *Spelling Primer for children with a Catholic Catechism annexed*. Bishop Carroll prepared a catechism which became a standard, and, much later, served as the basis of the official *Baltimore Catechism* of the Third Plenary Council. Father Molyneux also had Bishop Challoner's *The Catholic Christian Instructed* reprinted in this country. This, together with Reeve's *History of the Old and New Testament*, served as readers in the schools of the early national period. Father Richard's books, mostly in French, had a considerable popularity in the Mid-West. Here, too, there were several translations of the catechism into various Indian dialects by Father Mazzuchelli and Father Baraga, among others.

[illegible]

Courtesy of W. A. Kittredge and Publishers' Weekly

WEBSTER'S ELEMENTARY SPELLING BOOK

60

MCGUFFEY'S FIRST READER

LESSON XXXIII.

say	nest	come	in-to	car-ry
old	gone	them	hap-py	go ing
kill	hand	what	winter	sea-son
nor	birds	warm	wan-der	care-ful
dare	their	could	wick-ed	par-ents

THE NEST OF YOUNG BIRDS.

WIN-TER is now gone, and the warm sea-son is come. See! what has that boy in his hand? It is a nest of young birds.

I won-der what he is going to do with them. I hope he will not kill them: poor little birds! what a wick-ed boy, to take them from their par-ents!

I dare say he will be care-ful of them, and put them in to a cage and feed them; but he can not take as good care of them, nor feed them so well, as the old bird can.

Now he has put the nest on the ground, and has gone to his work and left them; the old birds can now come and feed them. Oh! I am so hap-py! I wish they could car-ry them back; but they can not.

OF THE ELLIOTT SERIES

61

LESSON XXXIV.

wags	beat	very	pret-tily
what	know	fel-low	when-ever

THE LITTLE DOG.

I LIKE to see a lit-tle dog,
And put him on the head;
So pret-tily he wags his tail,
When-ever he is fed.

Some lit-tle dogs are very good,
And very use-ful too.
And do you know that they will mind
What they are bid to do?

Then I will nev-er beat my dog,
And nev-er give him pain;
Poor fel-low! I will give him food,
And he will love me then.

Courtesy of W. A. Kittredge and Publishers' Weekly
MCGUFFEY'S FIRST READER

The Second Provincial Council of Baltimore, in 1833, appointed a committee of three composed of the presidents of Georgetown College, St. Mary's Seminary, Baltimore, and Mt. St. Mary's, Emmitsburg, to supervise the preparation of textbooks; no textbook was to be used that did not meet with the approval of the committee. It is not evident that this enactment was practically enforced, nor could it be very well. A growing list of American textbooks was appearing, and these books were widely used in Catholic as well as other schools. There was an enormous sale of Noah Webster's *American Spelling Book*, brought out in 1783, and commonly called, from the color of its cover, Webster's Blue-back Speller. Up to 1880 it is estimated there were more than 80,000,000 copies of this sold.

Readers. Webster also published a famous grammar and a reader, which were likewise widely used in Catholic schools. *The English Reader* published by Lindley Murray in 1800 had a great vogue and set the style in reading textbooks, while his *Grammar*, published five years before, determined much of the teaching in that subject. The 1835 edition of the *Reader* had as a sub-title, "Pieces in Prose and Poetry Selected from the Best Writers. Designed to assist young persons to read with propriety and effect; to improve their language and sentiments, and inculcate some of the most important principles of piety and virtue. With a few preliminary observations on the Principles of Good Reading." The contents were divided into two parts, one for prose and one for poetry. The first part consisted of the following divisions: select sentences and paragraphs, narrative pieces, didactic pieces, argumentative, descriptive, pathetic, dialogues, public speeches, and promiscuous pieces. The selections in poetry were similarly chosen. The "observations on the Principles of Good Reading" emphasized such matters as tone, emphasis, inflection, position, and other rhetorical points. Reading meant, of course, oral reading, and, as Mother Seton commented, it "must last one half-hour and they [the pupils] must catch one another." This emphasis on oral reading lasted to the present generation. Another later series of successful readers came from the famous William H. McGuffey. These were brought out between 1836 and 1851 and went through several revisions. There were six books, and for two generations they were the most widely used readers in this country.

Distinctively Catholic reading books were attempted at an early date. In 1843, Eugene Comiskey, a publisher of Philadelphia, brought out the *First and Second Book of Reading Lessons*,

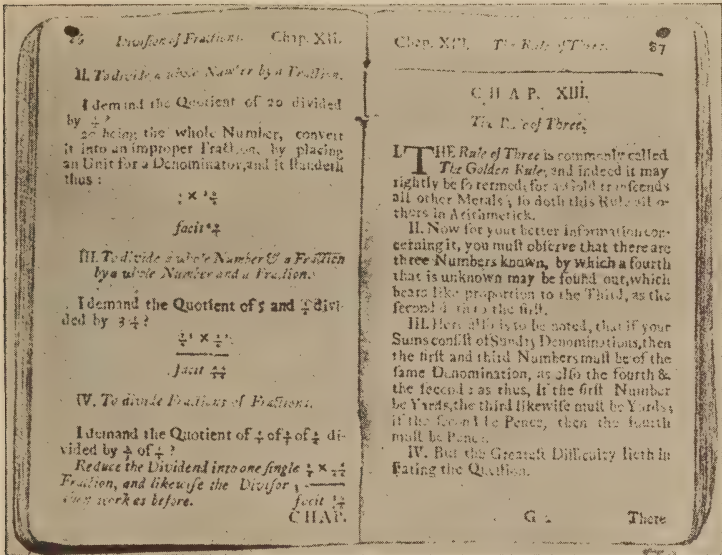
followed several years later by two others. These were reprints of readers prepared by the Brothers of the Christian Schools in Ireland. In 1846 John Murphy and Co., Baltimore, publishers of Catholic books and magazines, advertised a number of reading books, several of which were written by the Christian Brothers. The firm of D. and J. Sadlier, of New York, began producing Catholic textbooks at about this time also. For reading they published a famous series by Mother Angela, of the Sisters of Holy Cross, called the *Metropolitan Readers*. The last one of the set did not appear till after the Civil War, and the entire series had great vogue, despite the rather gloomy appearance of the books. An advance in the attractiveness and pedagogical value of reading texts was made in those written by Bishop Gilmour, of Cleveland. They were published by Benziger Brothers in the 'seventies; they had an abundance of illustrations, which were not merely for decorative purposes but which served to aid the teaching. This series, together with a later series brought out by the Catholic Publication Society under the editorship of the future Bishop Spalding of Peoria, provided a transition from the unattractive and simple readers of the earlier days to the better reading books that are available today, and which are produced by both Catholic and non-Catholic publishing firms.

Arithmetics. One of the early successful arithmetics was that of Nicholas Pike, published in 1788. It was a heavy work, very advanced, and too difficult to teach. In 1821 Warren Colburn's *First Lessons in Arithmetic on the Plan of Pestalozzi* appeared. This stressed mental arithmetic; the text was clearly explained and easy to teach. With this book arithmetic became one of the most popular subjects of the common schools. Another popular textbook was Ray's *Arithmetic*, first published in Cincinnati, in 1835. This was a widely-used book in schools in the Mid-West for over a generation. It went through many revisions. The 1877 edition of the *New Practical Arithmetic* treated the following topics: the Arabic system of notation; the Roman; addition; subtraction; multiplication; division; compound numbers; factoring; fractions; decimal fractions; the metric system; percentage; interest; discount; exchange; insurance; taxes; ratio; proportion; involution; evolution; mensuration; and progressions. In recent years much attention has been given to the highly impractical character of many of the problems that were so common formerly in arithmetic books. In this same book of Pike's, in the section on common fractions, are found these problems:

I own $\frac{2}{3}$ of a steamboat, and sell $\frac{3}{5}$ of my share; what part of the boat do I sell?

At \$6 $\frac{3}{4}$ per yard, what cost 2.9 of a piece of cloth containing 5 $\frac{1}{2}$ yards?

Two men bought a barrel of flour; one paid \$3 $\frac{1}{5}$, and the other \$3 $\frac{2}{3}$; what part of it should each have? One 48-103, the other 55-103.



Courtesy of W. A. Kittredge and Publishers' Weekly

HODDEN'S ARITHMETIC

Not many arithmetics specifically for Catholic schools have been published, although one was produced in 1827 by a James Ryan, in New York, called *An Elementary Treatise on Arithmetic*; and the *Columbian Arithmetic* was printed in 1848 by Martin J. Kerney, of Baltimore.

Geographies and Histories. The earliest geography textbook in the United States was that written by the Rev. Jedediah Morse, in 1784. Early in the following century a number of others were published. Textbooks in geography for Catholic schools were not produced till after the Civil War, when several of them were published by various companies. By this time they had come to be well-illustrated and furnished with many map exercises. In the earlier books, geography had been merely a collection of miscellaneous questions and answers.


Because of the attitude so frequently shown by writers of

school histories in matters pertaining to Catholics, there was all along a keen realization of the need of Catholic texts. One of the most successful was Kerney's *Compendium of Ancient and Modern History*, first appearing in 1845, and running through thirty subsequent editions in the next twenty years. It was revised and enlarged to nearly 600 pages by John O'Kane Murray, in 1880; and again revised by Prof. Charles H. McCarthy in 1909, when it included 737 pages. In 1850 Kerney published a simpler work, *First Class Book of History* for beginners and a *Catechism of the History of the United States*. He also produced textbooks in several other subjects and revisions of older works, in astronomy, botany, Greek antiquities, Jewish antiquities, Roman antiquities, chemistry, history of England; and he edited Burke's text of Lingard's *History of England*. John Gilmary Shea wrote a history of the United States in 1855, which was based entirely on the catechetical method, then popular in all school instruction. It gave fragmentary information on the part played by Catholics in our history, and included copies of the Declaration of Independence and the Federal Constitution, as well as a chronological table of events. Mitchell's *Geographies*, the *Eclectic Geographies*, Sadlier's *Catechism of United States History*, White's *Bible History*, Gilmour's *Bible History*, and Hillard's *United States History* were also commonly used in the schools of the late nineteenth century. In the middle of the last century the Rev. Peter Fredet, of St. Mary's College, Baltimore, wrote a number of textbooks in ancient and modern history; they were reprinted many times, but they were primarily advanced books for academies and colleges.

Religious Textbooks. The catechism which Bishop Carroll brought out became a standard work, as has been mentioned, and had influence in the preparation of the catechism decreed by the Third Plenary Council. Before the latter appeared, many other catechisms were in use. Some were in the various foreign languages employed in the schools of the national parishes. As early as the First Plenary Council of 1852 an attempt was made to produce standard English and German catechisms. Many of the dioceses and archdioceses adopted official catechisms for their own schools, but frequently the selection was left entirely to the individual schools. The textbooks of the Christian Brothers were widely used, and the Baltimore Catechism of 1884 became thereafter the standard book in the teaching of religion in the elementary schools.

Within the last generation there was increasing dissatisfaction

FIRST READER.
LESSON XXX



Son	died	save	thing
kiss	child	from	things
cross	night	hell	would
Christ	might	heart	should

May I take this cross in my hand? Yes, and you may kiss it too.


My child, can you tell who died on the cross?

Oh! yes; it was Christ, the Son of God. He was made man for us and died that He might save us from sin and hell.

We should then love God with all our heart, and try to keep His law in all things.


FIRST READER
LESSON XXXI

jar	full	took
car	much	lost
die	touch	looks
pie	gold	water
till	sold	Mary



Mary looks at the gold fish in the jar. The jar is full of fresh water and the fish swim in the jar. How nice they look. Mary, may I get one of your fish? Oh no! if you take a fish out of the water it will die. Do not touch the fish or you may kill them.

live	true	ink
love	rule	sink
lie	king	ink
wise	loved	drink
guide	thine	shrink



Here is a king, on his throne. How wise he looks. A king is to rule and to guide. A king should fear God and his word, and he should be just and true to all men. Let us love God, who has so loved us, that He gave his life to save us.

BISHOP GILMOUR'S FIRST READER
Published by Benziger Brothers, 1874

HISTORY OF THE OLD TESTAMENT

CHAPTER I. THE CREATION OF THE WORLD AND MAN.

1. In the beginning God created the heaven and the earth. The earth was void and empty, darkness was upon the face of the deep, and the Spirit of God was hovering over the waters.

2. And God said, Let there be light: and there was light. And God saw that the light was good: and God divided the light from the darkness.

3. And God called the light Day, and the darkness Night. And the evening and the morning were the first day.

4. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and God divided the waters which were under the firmament from the waters which were above the firmament: and God called the firmament Heaven.

5. And God called the waters which were above the firmament Waters, and the waters which were under the firmament he called Seas. And God blessed the waters, saying, Be fruitful, and multiply, and fill the seas with swarms of living creatures: and it was so.

6. And God created great whales, and every living creature that creepeth, and every beast that hath life, of every kind, after their kind. And God blessed them, saying, Be fruitful, and multiply, and fill the earth: and the earth was filled with living creatures, and every beast after his kind. And God saw that it was good.

7. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, over the beasts of the field, and over every creeping creature that creepeth upon the earth. Unto us be they for food, as we have given unto the beasts of the field, and to every creeping creature that creepeth upon the earth.

8. So God created man in his own image, in the image of God created he him, male and female created he them: and God blessed them, and God said unto them, Be fruitful, and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the beasts of the field, and over every creeping creature that creepeth upon the earth.

9. And God said, Behold, I have given you every herb that bringeth forth seed upon the earth for meat: and to every beast of the field I have given every green herb for meat: and to every creeping creature that creepeth upon the earth I have given every green herb for meat.

10. And it was so. And the evening and the morning were the sixth day.

11. Thus the heavens and the earth were finished, and all the host of them.

12. And God saw that it was very good. And the evening and the morning were the sixth day.

CHAPTER XVIII.

1. And it came to pass in the days of the reign of King Achish, that David fled from before Achish, and came to the house of Achish, and David said unto Achish, Let me dwell in the house of my lord.

2. And Achish said unto David, Behold, I have found favour in thine eyes: and thou shalt dwell with me. And David dwelt with Achish.

3. And it came to pass, that when Achish had said unto David, Behold, I have found favour in thine eyes: and thou shalt dwell with me. And David dwelt with Achish.

4. And it came to pass, that when Achish had said unto David, Behold, I have found favour in thine eyes: and thou shalt dwell with me. And David dwelt with Achish.

5. And it came to pass, that when Achish had said unto David, Behold, I have found favour in thine eyes: and thou shalt dwell with me. And David dwelt with Achish.

6. And it came to pass, that when Achish had said unto David, Behold, I have found favour in thine eyes: and thou shalt dwell with me. And David dwelt with Achish.

7. And it came to pass, that when Achish had said unto David, Behold, I have found favour in thine eyes: and thou shalt dwell with me. And David dwelt with Achish.

8. And it came to pass, that when Achish had said unto David, Behold, I have found favour in thine eyes: and thou shalt dwell with me. And David dwelt with Achish.

9. And it came to pass, that when Achish had said unto David, Behold, I have found favour in thine eyes: and thou shalt dwell with me. And David dwelt with Achish.

10. And it came to pass, that when Achish had said unto David, Behold, I have found favour in thine eyes: and thou shalt dwell with me. And David dwelt with Achish.

BISHOP GILMOUR'S BIBLE HISTORY
Published by Benziger Brothers, 1869

with the teaching of religion exclusively or almost exclusively by means of the catechism. In the other subjects of the school, textbooks had been improved remarkably, so as to be more attractive, more clearly expressive of psychological principles, and more fruitfully educative. The desire for improvement in religion teaching resulted in the preparation of a great many textbooks, generally in series form and based on the catechism; but the new texts were eminently teachable. These changes in the methods of teaching religion have, perhaps, been one of the most significant developments in Catholic elementary schools in the last thirty-five years. The beginning was made by the Rev. Dr. Thomas E. Shields, of the Catholic University of America, who was the first to apply psychological principles in the teaching of religion. Although his textbooks may today appear to be ill-adapted to classroom use, they were extremely important in paving the way for the others which have since appeared and which embody the most improved methods for teaching what is the most important subject in the curriculum. There is now a large number of well-prepared, attractive, and pedagogically sound textbooks available for the teaching of religion.

Improvement in Methods of Teaching. Methods of teaching in all American schools remained for many years very simple indeed. In practically all subjects very definite material had to be learned, that is memorized, and the task of the teacher was to see to it that the memorizing took place. The catechetical method which had begun in religion was extended to the other subjects. It was only by a very slow and gradual process that this method gave way to more psychological methods of teaching. Contact with real objects was emphasized after the introduction of the theories of Johann Heinrich Pestalozzi, the Swiss educator, which began to have influence in this country after 1830 and especially during the 'sixties. These teachings eventually led the way to elementary-science instruction. Pestalozzi and his followers also stressed mental arithmetic and thus influenced the character of most of the textbooks in that subject which were used in both Catholic and public schools.

Spelling was long a popular subject. Spelling bees became a favorite form of social entertainment as well as a means of educational training. Long lists of words were required and, until recently, there was little account taken of the utility of the words listed. Old spelling books were filled with very uncommon words, their sole purpose being to increase the difficulty of the subject.

Handwriting in the earliest schools was regarded as a fine art, which frequently called for a special teacher. The making of the quill pens was itself one of the important preliminaries to learning how to "write a good hand." Much attention was given to writing in many schools, especially the girls' schools, where there were many opportunities to use fine specimens of writing as a means of decoration, in copy-books, in exhibitions, and for prizes. The method of teaching was primarily that of the imitation of a model given by the teacher.

After 1890 school people in the United States became much interested in the educational reforms advocated by the German philosopher, Johann Friedrich Herbart, and his disciples. Although many of Herbart's basic ideas would not be accepted by a Catholic educator, the practical application of some of his theories was very influential in the country as a whole, and must have affected Catholic schools to some extent. Certain it is that Catholic schools employed some of the textbooks which incorporated the Herbartian notions. Perhaps the more important among these were the steps in the teaching process, and the doctrine of correlation of studies. A doctrine basic to both of these and much amplified in his works and those of his followers was that of apperception. According to his interpreters the teaching process was said to depend on the arousing of interest in the pupil for what he is to learn, there being five formal steps by which this learning should be attained: preparation, presentation, assimilation, organization, and application.

As a result of the introduction of Herbartian ideas in this country there was aroused a widespread interest in educational psychology and methods of teaching. Textbooks were written and rewritten according to these principles and the program of teacher-training was now given a much more technical aspect. The doctrine of correlation of studies (that all subjects should be definitely related to each other) and the doctrine of concentration (that there should be one basic or core subject in the curriculum around which the others should be grouped), while they led to the choice of literature and history especially as the chief subjects in the public schools, gave renewed emphasis to the position of religion in the Catholic schools. The constant emphasis on religion as a necessary part of education gradually developed the desire to have religion permeate all the teaching of the school. Thus, the correlation and concentration of studies, so prominent in the work of the Herbartians, gave a psychological basis to what had long been an objective in Catholic

schools. Not all teachers have fully understood this, and there is still room for great practical improvement in the effort to make religious education penetrate all the work of the school.

The basic idea of a core subject in the curriculum is much discussed at the present time, although the psychology of Herbart is no longer used in its explanation or defense. The growing tendency in the public schools to stress the social studies is found also in Catholic schools, but religion is still the heart of the program of the Catholic school. Future years will doubtless witness further progress towards making religion the core subject of the school.

Teaching Communities usually aim at the most excellent methods of teaching available at any particular time. Many of them have arranged courses of study but have left the matter of techniques of teaching to the preference of the teachers themselves.

Spirit of the School. From their origin Catholic schools have stressed the atmosphere of the school as no less important than the direct instruction. With the teacher a member of a Religious Community, with symbols and representations of Catholic belief and life on the school walls, and with the school itself in close proximity of the Church—these conditions symbolized the spirit which was regarded as a necessary means in the development of Christian and Catholic character, and this has always been the highest aim of Catholic education. The following excerpt from a teachers' manual in a large teaching Community, which had charge of many parish schools during the latter half of the preceding century, is typical of the Catholic attitude in this matter:

The training of the heart, the head, and the hands must enter our scheme of education. In the heart, we should endeavor to cultivate piety and the domestic virtues, as charity, patience, meekness, and self-denial; in the mind, a knowledge of the branches deemed necessary or useful to a woman; and the hands we should train to the distinctively feminine accomplishment, the use of the needle.

Rule by kindness rather than severity. Make the classroom attractive. Foster the self-respect of your pupils, and excite emulation and the hope of reward. Deal with the children individually. Corporal punishment is forbidden.

Endeavor to instill piety into the hearts of your pupils. Teach them how to pray, and show them the example. Once a week, oblige each child in the lower grades to recite alone the principal vocal prayers. In the higher grades, occasionally examine the pupils in the same manner. Explain the offices of the Church, especially the Holy Sacrifice of the Mass, on which you should give an instruction once a week. Each day, in every

class, a hymn relating to the mystery or devotion of the time should be sung.

In speaking of the life of Our Lord, encourage the children to show their love for Him by practicing acts of mortification and other virtues. Inspire your pupils with a noble pride in being children of the Catholic Church, and teach them to follow the spirit of the different festivals and seasons of the ecclesiastical year.

Make pupils self-reliant. Teach them to speak and act for themselves. Encourage the dull and timid, rather than urge forward the more gifted children. Require the exact words of the book in the recitation of prayers, catechism, and the rules of grammar and arithmetic; in all other branches encourage the pupils to use their own language. Reserve the place of honor for the essential branches—reading, writing, spelling, arithmetic, grammar, history, and geography.¹

Although corporal punishment was almost everywhere in disfavor theoretically during the last century in Catholic schools, it was often resorted to when other methods of correction failed. Firmness of discipline has always characterized Catholic schools. Quiet conduct, military precision in class movements, and strict obedience were always emphasized in the Catholic schools. In a school manual brought over from France by the first Sisters of St. Joseph and printed in 1832, it was recommended that seven placards be printed and hung in the classrooms, to which a pupil's attention would be called by the teacher when necessary. Translated, these would read as follows:

Listen carefully to the catechism.

Pray with piety to God in the church and in the school.

Study lessons diligently.

Silence.

Work hard and shun indolence.

Waste no time in writing.

No absence or tardiness from school without permission.

In 1883-84 this same teaching Congregation prepared its first manual in this country. There had been a gradual adaptation to American life and educational practices, and the purpose of the book was not so much to offer something new, as to summarize the best that was in use. Detailed directions were given for what to include in the various elementary subjects. The question of methods was left to the teachers. Certain statements indicate the spirit of the schools of the time. "All class movements should be executed quietly, quickly, and with military precision." "Never grant permission to speak." "The best

¹From the Course of Studies of the Sisters of Notre Dame de Namur; quoted from Rt. Rev. Louis S. Walsh, *Origin of the Catholic Church in Salem, Massachusetts*, p. 105 ff.

punishments are those which serve to improve the child." Corporal punishment was not recommended, but if ever used, was to be administered by the superior of the school. Keeping a pupil in school was also not recommended. Good punishments were the writing of paragraphs, missed lessons, the multiplication table and similar school work. The teacher should be pleasant and not a scolding person. The teaching should result in thought, not merely in memorizing, and for this purpose careful questioning is needed.

Teachers and Pupils. When Catholic elementary schools became numerous, the teachers were frequently drawn from European teaching Congregations. The new Sisters created not a little wonder and curiosity in their pupils, as well as among the general population. It sometimes happened that, when anti-Catholic feeling ran high, it was necessary for nuns to wear ordinary civilian dress when appearing in public, reserving the religious habit for the school and convent. The wonder and curiosity aroused in the children usually developed into love and attachment.

The language handicap of those teachers who had recently arrived from Europe proved a very real difficulty, but fortunately most Religious Congregations realized its importance and made strenuous efforts to overcome the difficulty. Those teachers who understood English assumed the task of teaching the others in the vernacular, and the pupils helped also.

The life of a teaching Sister was usually busy enough at any time during the last century. Writing in 1848, a Sister of Charity, of Emmitsburg, described her round of activities in terms that could be applied to countless other Sisters:

At one time school is commencing and everything has to be arranged in "apple pie order," as regards studies and classes, etc., etc., and as soon as the way is clear, come the preparations for Mother's Day and the Play—which important events fairly over, the Distribution compositions claim all my leisure, then preparations for Distribution, then the Distribution itself, then the vacations, then the Retreat, and then the routine commences again. In reading this you might suppose the vacations to be, as the name implies, free time—but never were you more mistaken than you would be in such a supposition, for it is the busiest time of all, since every long or odd job is put off to be done in vacation. These various duties, with my regular classes, my painting, sleep, meals, and religious exercises,—last but by no means least—fill up my time so completely, that it seems sometimes that before I have time to realize the arrival of one month, the next has taken its place. As for days and weeks, they are nothing.²

²*Letters of Sister Ignatia*, p. 26 (Georgetown University Library).

School Buildings and Equipment. There is a marked contrast between material conditions for teaching of a hundred years ago and of the present. Our well-equipped and serviceable school buildings that are constantly increasing in number bear little resemblance to the miserable quarters used for schools several generations ago. In 1840 it was not uncommon for school to be conducted in the basements of churches, themselves usually small, inartistic buildings, while on the frontier log school houses were still very numerous. But such buildings were not peculiar



Courtesy of Robert J. Reilley, Architect

ST. JOSEPH'S PAROCHIAL SCHOOL, BABYLON, L. I.

to Catholics; public schools also were frequently log houses or weather-board buildings. In 1846 the total value of all the Catholic school buildings in New York State was probably less than \$50,000, and New York at that time was a leader in parish school development. In Cleveland, in 1848, the nave of the little church, only 60 by 30 feet in size, was screened off from the sanctuary and served as a place for teaching, and this practice prevailed in many other places. After the school controversy of Bishop Hughes in New York City, the school came to be really looked upon as of more necessity than the church, and the practice developed of first building a school with a chapel in

it to serve the parish till a permanent church could be built. This custom still prevails in many sections of the country.

About the middle of the last century the public schools began to be built larger; Catholic schools showed the same improvement. Separate rooms for each teacher, large classrooms, cloak-rooms in connection with classrooms and separate chairs and desks for each pupil became more common. During most of the last century school buildings were bare and rough, possessing a barracks-like appearance. Equipment was usually crude and frequently home-made. Globes were made of parchment stretched over willow frames, maps were traced likewise on parchment, and blackboards were merely planed pieces of timber, made into squares, painted black and fastened to the wall. Libraries in elementary schools were practically unheard of till very recent years.

Preparation of Teachers. It has been stated elsewhere that the teaching Community is, practically speaking, a group of teachers. As such, the Community itself has traditionally cared for the education of its own members. A candidate for entrance into a teaching Community must spend a specified time, usually one to three years, in preparation for her duties. Much of this preparation is religious and spiritual in nature rather than professional for prospective teachers. The novitiate, until the Third Plenary Council, was frequently only a year in length, and the previous preparation of the postulant was often cut short because of the demands for teachers everywhere. As a consequence, young girls would be sent out to teach when they were little older than some of their pupils and when they had little more education.

The professional aspect of the teacher's preparation was of slow development. This was true of public no less than of Catholic education. The original founder of the normal school was St. John Baptiste de la Salle, also founder of the Brothers of the Christian Schools. He organized his normal school in 1685. When the first teaching Communities were founded in this country, the superiors tried to supply what they could in the way of professional preparation. Thus Mother Seton followed the practice of visiting the various classrooms, observing the teaching, and making suggestions and recommendations to the teachers. In 1820 the Sisters of Loretto, in Kentucky, not only received instruction from members of the society and Father Nerineckx, but they also began to employ teachers from the neighboring colleges, St. Mary's and St. Joseph's. To be

sure, most of this was instruction in the subject-matter of teaching, not professional courses. Courses in pedagogy were gradually added. In 1849 there was a more distinct organization of the normal department, which was reorganized in 1897.

Pedagogy was introduced in the preparation of the School Sisters of Notre Dame, who arrived in this country in 1847, as early as 1850. The chaplain was the instructor and he supplemented class work by visits to the teachers' classes for criticisms and suggestions.

And so it was in other teaching Communities. There was a gradual introduction of professional studies in the preparation of religious teachers; summer institutes were held and demonstrations given. But the preparation of teachers was still insufficient, because it was too short and because it did not contain enough of professional study.

Preparation of Public Teachers. The first non-Catholic normal school opened in this country was located at Concord, Vermont. This was begun in 1823, by the Rev. Samuel R. Hall. It was a typical academy, to which was added in the last year a new course, "Art of Teaching." Hall was also the author of what is regarded as the first professional educational book, *Lectures on Schoolkeeping*, which was a compilation of his lectures given in the new course. The first public normal school was opened in Lexington, Massachusetts, in 1839. By 1860 there were only one city and twelve State normal schools in existence; five years later there were 22 State normal schools. There was a great deal of opposition to the founding of public normal schools, one reason alleged being that there was no work for them to do. One veteran teacher of the 1840's maintained that although he had been teaching for fifty years, he could tell anyone in five minutes all there was in the art of teaching. When the normal schools began to introduce the ideas of European psychologists, there was no longer much justification for the claim that there was no body of professional subject matter for prospective teachers to learn.

Legislation of Third Plenary Council. In both the First and Second Plenary Councils of Baltimore recognition was given to the necessity of suitable teachers for Catholic schools. But the requirements as stated were more in the way of good religious character than of professional qualifications. The Third Council stressed the desirability of having efficient schools; urged seminaries to prepare priests pedagogically for the duties of school supervisors; set up the ideal of diocesan examinations for pros-

pective teachers of a diocese; and recommended the establishment of religious normal schools where they were not in existence.

The machinery set up by the Third Council for the improvement of teaching was that of a diocesan examining board. Teachers, either lay or religious, who belonged to a diocesan Congregation, were to be examined by the board and if found competent were to be given a diocesan certificate which would be valid for five years, at the end of which time a permanent certificate would be awarded to successful candidates. It would appear, however, that this plan for examining teachers never worked out satisfactorily. A recent inspection of data supplied by 48 dioceses and archdioceses indicates that only 8 of them made any serious attempt to comply with these regulations. New York, Detroit, Belleville, Concordia, and Leavenworth were among the earliest to grant diocesan certificates, sometimes on an examination, sometimes on another basis.³ The Diocese of Leavenworth began holding examinations in 1888, when three grades of certificates were provided for. The following year, the board decided that "diplomas from Catholic Colleges, Academies, Convent Schools, and Normal Institutes, etc., shall be sufficient guarantee for the Board to issue a certificate to the holders of the same." In many places the examinations became a mere formality, to say the least.

In the meantime, with the breakdown of the diocesan examination system, there was an increasing tendency for Catholic teachers to seek and secure State certificates. This practice was recommended by Archbishop Satolli in the propositions he formulated in his visit of 1892. It was not indeed enthusiastically received at the time, but came to be the practice later. There is also a current tendency in some dioceses to set up requirements for diocesan certificates on the same basis as State certificates but with the additional requirement of a certain amount of advanced study of religion.

Effects. The objective of the Council with respect to the establishment of full normal courses was difficult to attain. The stronger teaching Communities at once began to improve their normal training and to insist on candidates for teaching positions spending the full amount of time—two years in the postulate and one in the novitiate; but the weaker Communities were unable to do this. In 1890, six years after the convening of the

³Unpublished study of Sister Ethelreda Heard, Ad.P.P.S., St. Louis University.

Council, Bishop Spalding of Peoria, who was a leading figure in the educational legislation of the Council, warned American Catholics that "multiplication is infinitely easier than perfection, and consequently that, if it is really our purpose to make our schools excellent, it will be necessary to devote to this end far more thought and labor than will suffice to increase their [i.e., the normal schools'] number."⁴ Too many Communities of teachers were allowing teachers to go into service without sufficient preparation, and even as late as 1925, Father Jordan, of the Catholic University of America, believed that "It is manifestly impossible for any great number of our Sisters actually to attend a normal school for the length of time ordinarily required for a diploma."⁵ Father Hagan in 1932 discovered that, of 66 teaching Communities replying to a questionnaire, only five had a rule prescribing full pre-service preparation of teachers from which no exception could be made.⁶ In 1930 there were 44 institutions offering normal training to religious teachers and they had 9,781 students.⁷

New Means of Preparation. The movement toward teacher preparation by organizations other than the individual teaching Communities began in 1895. In that year a teachers' institute was organized in New York City by the Paulist Fathers, to which teachers from various Communities came for lectures and discussions. In 1902 the Catholic University of America opened an educational institute in New York also, where instruction was given to various teachers in the history of education, the principles and methods of education, psychology, American history, and literature.⁸ Bishop Spalding's proposal for an advanced teachers' college, similar to that organized at Columbia University, in New York, bore fruit in the establishment of Sisters' College in connection with the Catholic University of America, in 1911. Diocesan summer schools were held in Portland, Oregon (1911), Cleveland (1915), San Francisco (1917) and Toledo (1919).

Catholic colleges and universities began the offering of summer courses, primarily as a means of improving teachers, when

⁴Rt. Rev. J. L. Spalding, "Normal Schools for Catholics," *Catholic World*, 51: 88-97 (April, 1890).

⁵Rev. Edward B. Jordan, "The Evaluation of Credits," *National Catholic Educational Association Bulletin* (1925), p. 496.

⁶Rev. John R. Hagan, *The Diocesan Teachers College*, Sc. D. Dissertation, Catholic University of America, Washington, D. C. (1932), p. 19.

⁷*Directory of Catholic Colleges and Schools* (1932-33), p. 104.

⁸United States Commissioner of Education, *Report* (1903), Vol. I, pp. 1098-99.

Marquette University opened its summer session, in 1909, with 20 students. In 1920 there were 21 institutions offering summer courses.⁹ Summer schools since then have continued to develop rapidly, in numbers of institutions offering courses, in numbers of courses given, and in numbers of students attending. In 1926 more than 9,000 students were registered in courses leading to degrees, and in 1934 there were more than 20,000 in some 100 schools.

The growing emphasis on the responsibility of the diocese for the improvement of the preparation of teachers first found expression in the Diocese of Toledo, where a diocesan normal school was established in 1922. This was followed by similar establishments in Cleveland, Columbus, Cincinnati, Brooklyn, and Wichita.

The Situation in 1925. In 1927 a study of the preparation of Catholic school teachers was published which was the most comprehensive ever made. Comparisons are made between the situation in the public schools and the Catholic schools in Tables VIII and IX.

TABLE VIII

EDUCATIONAL PREPARATION OF 525,529 ELEMENTARY AND SECONDARY PUBLIC SCHOOL TEACHERS IN 36 STATES IN 1925 *

Most Advanced Education	Per Cent Possessing
1. College Graduates	15.4
2. Normal Graduates	33.9
3. Two-years Training	50.6
4. One-year Training	10.4
5. High School Graduates	20.1
6. Partial High School only	9.6
7. Elementary School only	3.9

*Rev. Sylvester Schmitz, O.S.B., *The Adjustment of Teacher Training to Modern Educational Needs* (Atchison, Kansas: The Abbey Student Press, 1927), p. 11.

The great majority of the teachers in this group were in elementary schools, only 90,943 being secondary teachers. The Table indicates that conditions were far from satisfactory in 1925, when the data was secured. One-fifth of the teachers had not advanced beyond the high school, and one-half had not more than two years work beyond that school.

⁹Sister M. Salome Tlochenska, *The American Hierarchy and Education*, Ph. D. Dissertation, Marquette University, Milwaukee, Wisconsin (1934), p. 456.

TABLE IX

EDUCATIONAL PREPARATION OF 10,666 CATHOLIC ELEMENTARY AND
SECONDARY TEACHERS OF 36 COMMUNITIES IN 1925.*

Most Advanced Education	Per Cent Possessing
1. Four-years Training	25.8
2. Two-years Training only	30.2
3. Total with Two-years Training	57.2
4. One-year Training	3.0
5. High School only	17.4
6. Total with Four Years High School.....	77.5
7. Partial High School	20.1
8. Elementary only	2.3

* Schmitz, *op. cit.*, p. 20.

Father Schmitz concluded that his statistics were probably somewhat high for the country as a whole. And his researches involved only about one-fifth of all the Religious teachers who were included in the 1924 survey of the National Catholic Welfare Conference, Department of Education.¹⁰

It is evident that in certain respects Catholic Religious teachers were better prepared than public teachers. There were 10.4 per cent more Catholic teachers than public teachers who had four years of advanced preparation. There was also a larger percentage of Catholic teachers with two years of training. But the proportion of Catholic teachers with only partial high school education was very high. One out of every five Catholic Religious teachers had less than a complete high-school education. Father Schmitz also found that nine teaching Communities furnished more than half the teachers who were so poorly prepared. Furthermore, he found no support for the contention that the smaller Communities were the ones who failed to give their members adequate education.¹¹ The fact that Catholic teachers for the most part belong to Religious Congregations assures them many opportunities for educational improvement which are denied public school teachers. Their tenure of office also works to the advantage of Catholic Religious teachers; for them it is a life-work, whereas the tenure of office by public school teachers averages, perhaps, only three to five years for the whole country.

Recent Diocesan Regulations. In 1915 the Diocese of Leavenworth determined that thereafter all new teachers in the schools

¹⁰Schmitz, *op. cit.*, pp. 19-21.

¹¹*Ibid.*, pp. 21-23.

should have completed a regular high-school course. In 1919 the Archdiocese of Chicago adopted the same regulation for all new teachers who were to be in the grades above the fifth. Cleveland, in 1928, decreed that thereafter no Sister might teach in any elementary school of the diocese unless she had previously had professional and other training corresponding to that required for State certification in Ohio, which was two years of college work. The decree was not retroactive, but teachers in service were expected to comply with the requirements within a reasonable time. Teachers who belonged to Communities with motherhouses in the Diocese of Cleveland were to be educated in the Diocesan Sisters College which was established in Cleveland. Beginning in 1932 all new teachers from Communities with motherhouses within the Diocese of Erie were to have 64 semester hours of post-high school professional preparation, in order to teach in Catholic schools in the diocese. In the Archdiocese of Cincinnati the new teachers were to possess the archdiocesan certificate which was based on rigorous requirements. Other dioceses have adopted similar regulations. Toledo (1934) required all new teachers to have 60 semester hours of work, including religion and professional subjects. Detroit (beginning in September, 1935) will require two years of college work for all Religious teachers. Brooklyn (since June, 1936) insists on all new elementary teachers being high school graduates. New York (after September, 1938) will require all elementary teachers to have either a diocesan normal certificate or certificate of experience. The certificate of experience is to be granted to those who will have had fifteen or more years of successful elementary-school teaching.

Securing Co-operation in Catholic Education. The last topic to be considered here, among the progressive tendencies, is the effort to secure greater and more effective co-operation among all agencies of Catholic education. Until the end of the last century the greater part of Catholic educational zeal was expended on the individual school and the various distinctive levels of instruction. Local and individual initiative in education must, of course, be safeguarded; but it has also come to be realized that Catholic education should become more of a unity, that each element of Catholic education can contribute something to the general good of the whole, and derive some good itself from all the other elements.

The National Catholic Educational Association grew out of the Association of Catholic Colleges which was organized in Chicago,

in 1899. The initiative in forming this organization was taken by the Rt. Rev. Thomas J. Conaty, at that time Rector of the Catholic University of America. Fifty-one delegates, representing fifty-three colleges, were in attendance. Seven papers had been prepared, and, along with the discussion of these, there was a general exchange of ideas on the work of Catholic colleges. A plan for a permanent organization was framed and a constitution was drawn up. This provided for a president and a standing committee of five members who were elected annually and who constituted the board of directors. Bishop Conaty, when he became Bishop of Monterey and Los Angeles, in 1903, was succeeded by the Rev. John A. Conway, S. J., of Georgetown.

The Seminaries. Even before the organization of the Association of Catholic Colleges, there was a partial unification of the work of the seminaries by the founding of the Conference of



Chicago Aerial Survey Co.

THEOLOGICAL SEMINARY OF ST. MARY OF THE LAKE, CHICAGO, ILL.

Catholic Seminaries. This, too, was due primarily to Msgr. Conaty. A meeting of seminary representatives was held at St. Joseph's Seminary, Dunwoodie, New York, in 1898. A second meeting was held in Philadelphia the following year. No further meetings were held until 1904, when the Conference met in St. Louis, at the same time and place as the College Association. The first president of the Conference was the Very Rev. A. L. Magnien, S. S., of St. Mary's Seminary, Baltimore.

The Schools. At the Chicago meeting of the Association of Catholic Colleges, in 1900, the project of organizing the parish schools in relation with the colleges was first raised. There

was some opposition to the proposal at first, but two years later, through the efforts of Msgr. Conaty and, with the aid of bishops, representatives of eight dioceses met with the College Association. With Msgr. Conaty as president, the Parish School Conference was organized. In 1903, when this Conference and the College Association met in Philadelphia, there were representatives of twenty-five dioceses. The Rt. Rev. Msgr. D. J. O'Connell, the successor of Bishop Conaty at the Catholic University, also succeeded him as president of the Parish School Conference. Other presidents in the early years were the Rev. Louis S. Walsh, Superintendent of Schools in Boston (later Bishop of Portland, Maine), the Rt. Rev. Msgr. Philip R. McDevitt, Superintendent of Schools in Philadelphia (later Bishop of Harrisburg), and the Rev. Joseph F. Smith, Superintendent in New York City.

National Catholic Educational Association. The idea of a general union of Catholic educational societies was visualized by Bishop Conaty and other members of the College Association when it was first suggested to invite parish school representatives to form an affiliated group, in 1900. The actual accomplishment was due chiefly to the Rt. Rev. Msgr. O'Connell, when he became rector of the Catholic University, in 1903. He was aided by several others, notably the Rev. Francis W. Howard, of Columbus, Ohio, secretary of the Parish School Conference (at present, Bishop of Covington), the Rev. M. P. Dowling, S. J., of Creighton University, and the Rev. John P. Carroll, the late Bishop of Helena, Montana. At the 1904 meeting, in St. Louis, of the College Association, the Parish School Conference, and the Seminary Conference, plans were perfected for uniting all three groups.

The constitution which was adopted left autonomy to the three departments which composed it, but finances were put under the control of the general association. The first president-general was Monsignor O'Connell; he was succeeded in 1909 by the Rt. Rev. Thomas J. Shahan, who had recently become Rector of the Catholic University. The present president-general is Bishop John B. Peterson, of Manchester, N. H., and the secretary-general is the Rev. Dr. George Johnson, of the Catholic University.

The Catholic Educational Association has grown very greatly in size and influence. It has constantly recruited new members, has been instrumental in diffusing valuable information concerning Catholic education, has brought a certain uniformity in

the various phases of the entire program of Catholic education, and has performed many other services. The college department has been active in accrediting various colleges that sought this recognition. The published annual reports of the Proceedings of the Association and its quarterly *Bulletin* constitute an excellent source for the study of the recent history of Catholic education in this country.

National Catholic Welfare Conference. The National Catholic Welfare Council which was developed during the time of the World War to care for many problems of Church life had a separate Department of Education. The name was later changed to Conference instead of Council. The work of the Department of Education is advisory and factual. It serves as a clearing house of information on Catholic education and schools, and as a publicity bureau; it makes surveys of educational conditions; it serves in an advisory capacity to schools and school systems; it aids lay teachers in securing positions in Catholic schools. It exercises no administrative authority over the Catholic schools of the nation, but it has served to stimulate interest in Catholic education on a national rather than a local basis.

Summary. Catholic education has made rapid strides within the last century. It has definitely passed beyond the "brick-and-mortar stage." The great influx of immigrants made it necessary for the Church to supply at least the bare essentials of education. The question of the quality of the instruction was for a time a secondary matter, although there was much good teaching done. Gradually the curriculum expanded, methods of teaching improved, better textbooks were made available, and teachers were rendered better qualified for their work. All these developments are still going on. The decline in immigration has made possible more intensive efforts to improve schools and teaching. Finally, Catholic education is coming more and more to be considered on a larger scale, and there is greater co-operation between its various divisions, especially through the work of the National Catholic Educational Association.

QUESTIONS AND EXERCISES

1. Why was school work of a century ago so relatively more simple than today?
2. Should the elementary school be regarded as merely the school of the four R's? Why?
3. What are the advantages and disadvantages of catechetical instruction?
4. Contrast the attitude taken toward the preparation of teachers a century ago and to-day.

5. What special advantages and disadvantages does a Religious teacher have?
6. Summarize the evidences of increasing activity by the dioceses to secure better teaching.
7. What were the advantages and disadvantages of the plan of diocesan qualifying examinations for teachers?
8. Summarize the legislation of the Third Plenary Council on improving the schools.
9. How did the preparation of the Catholic teacher of 1860 compare with that of the present?
10. Summarize the main conclusions from Father Schmitz' study.
11. Why should the Catholic schools have different textbooks from the public schools?
12. Why was oral reading so much emphasized formerly?

TOPICS FOR INVESTIGATION AND REPORT

1. Textbooks in any subject two generations ago and to-day.
2. The influence of Pestalozzian or Herbartian ideas in this country.
3. Catholic school buildings of 1835 and to-day.
4. The development of the elementary curriculum in a particular school.
5. The organization and work of the National Catholic Educational Association.
6. The history of Catholic summer schools.

SELECTED READINGS

Barbian, J., "The Catholic Normal School of the Holy Family," *Catholic Educational Review*, 5: 123-31 (February, 1913).

An account of the normal school of Dr. Salzmann for Catholic lay teachers in Milwaukee.

Bede, C. F. X., Brother, *Sisters of Loretto at the Foot of the Cross*, pamphlet reprint of part of a dissertation "A Study of the Past and Present Applications of Educational Psychology in the Catholic Schools of the Diocese of Louisville" (Baltimore: St. Mary's Industrial School Press, 1926).

Includes a short account of the beginnings of teacher-training in the Society of the Sisters of Loretto.

Brann, D. D., Rev. H. A., "The Improvement of Parochial Schools," *Catholic Quarterly Review*, 9: 238-53 (1884).

Considers among other questions that of preparation of teachers.

Breslich, E. R., "Arithmetic 100 Years Ago," *Elementary School Journal*, 25: 664-75 (May, 1925).

An interesting picture of the subject at that time so far as public schools are concerned, but indicative of the work of the Catholic schools as well.

Burns, C. S. C., Rev. James A., "School Life and Work in the Immigration Period," *Catholic Educational Review*, 3: 22-39 (January, 1912).

The original presentation of some material incorporated in this present Chapter; covers the period down to about 1900.

———, "The Training of the Teacher," *Catholic Quarterly Review*, 28: 664 ff. (1903).

An excellent source of information on questions relative to the decrees of Third Plenary Council.

Caldwell, C. W. and Courtis, S. A., *Then and Now in Education; 1845-1923* (Yonkers, World Book Co., 1924).

A comparison of the work of the schools at these two times; the Boston examination of 1845; sample pages of the textbooks of that year.

Campbell, Rev. Paul E., "The Curriculum of the Elementary School," *Homiletic and Pastoral Review*, 29: 508-14 (February, 1929).

A brief review of the progress that the elementary school curriculum has made.

"The Catholic Primary Schools of Philadelphia," *American Ecclesiastical Review*, 5: 373-75 (November, 1891).

A brief account of the teachers, books, and methods.

"Certification of Teachers—A Symposium," National Catholic Educational Association *Proceedings*, 16: 220-32 (1919).

An excellent source of information on questions relative to the problem in 1919; discusses various methods of solving the problem.

Cubberley, E. P., *Public Education in the United States* (revised edition, Boston: Houghton Mifflin Co., 1934.)

Chap. IX discusses the character of the schools established till about 1850; Chaps. X, XI, and XIII treat the question of introduction of foreign ideas, especially from Pestolozzi, Herbart, and Froebel, and the matter of teacher training.

Eggleston, Edward, *The Hoosier Schoolmaster* (New York, 1892).

A classic description of the district school of the early period and the work that it did.

Hagan, Rev. John R., *The Diocesan Teachers College*, Sc. D. Dissertation, Catholic University of America, Washington, D. C. (1932).

Introductory chapters give a good historical background of teacher preparation in Religious Communities; the advantages and work of the diocesan teachers' college.

Hoare, Sister Mary Regis, *Mother Seton, Foundress of the American Catholic Parochial School System*, Ph. D. Dissertation, Boston College, Boston, Massachusetts (1933).

The appendix contains interesting miscellaneous facts concerning the work of Mother Seton in improving instruction in the early schools of the Community, and accounts of the curriculum.

Johnson, Clifton, *Old Time Schools and School Books* (New York: The Macmillan Co., 1904).

Interesting study of the curriculum and the textbooks; profusely illustrated.

Johnson, Rev. George, "A Plan of Teacher Certification," National Catholic Educational Association *Proceedings*, 19: 388-94 (1921).

Discusses the breakdown of the plan for teacher certification of the Third Plenary Council and possible ways out of the difficulties.

Knight, Edgar W., *Education in the United States* (revised edition, Boston: Houghton Mifflin Co., 1934).

Chap. XI covers the question of training of teachers; Chap. XII discusses the teachers and the teaching of schools of the last century; Chap. XIV discusses textbooks and methods; and Chap. XVI is concerned with the introduction of foreign ideas.

Lyman, R. L., *English Grammar in American Schools before 1850*, United States Bureau of Education *Bulletin*, No. 12 (1921).

McDevitt, Rt. Rev. Philip R., "How Bigotry was Kept Alive by Old-Time Textbooks," *American Catholic Historical Society Records*, 24: 257-61.

By use of extracts from many textbooks he shows the need for Catholic schools to have their own textbooks.

Monroe, W. S., *Development of Arithmetic as a School Subject*, United States Bureau of Education *Bulletin*, No. 10 (1917).

Schmitz, O. S. B., Rev. Sylvester, *The Adjustment of Teacher Training to Modern Educational Needs* (Atchison, Kansas: The Abbey Student Press, 1927).

A dissertation of the Catholic University of America; discusses the beginnings of teacher training, the situation in 1925 as discovered by use of a questionnaire, and plans for improvement.

Spalding, Rt. Rev. John L., "Normal Schools for Catholics," *Catholic World*, 51: 88-87 (April, 1890).

A clear call for improvement in teaching as it will be brought about by better preparation of teachers.

Sheedy, Rev. M. M., "The Catholic Parochial Schools of the United States," United States Commissioner of Education *Report* (1903), 1: 1098-99.

Includes a brief account of the beginning of teacher training of Religious by the Paulist Fathers in New York City.

Shields, Rev. Thomas, "The Sisters College," *Catholic Educational Review*, 3: 1-12 (January, 1912).

The objectives and work of the Sisters College of the Catholic University of America.

Tlochenska, Sister M. Salome, *The American Hierarchy and Education*, Ph. D. Dissertation, Marquette University, Milwaukee, Wisconsin (1934).

Contains a number of references to progressive tendencies, such as better preparation of teachers, textbooks, and summer schools.

Tryon, Rolla M., "One Hundred Years of History in the Secondary Schools," *School Review*, 42: 93-104 (February, 1934).

"A University Teacher-Training Program for Parochial Elementary Schools," *Catholic School Journal*, 33: 127-29 (June, 1933).

"A Plan of a Teaching Order for Training and Improving its Elementary Teachers," *Catholic School Journal*, 33: 129-31 (June, 1933).

"A University-Diocesan Co-operative Plan in Teacher Training and Research," *Catholic School Journal*, 33: 131-32 (June, 1933).

These three articles taken together describe the methods used by Marquette University, the School Sisters of Notre Dame, and the Archdiocese of Milwaukee to provide better teacher preparation.

Walsh, Rev. Louis S., "Unity, Efficiency, and Public Recognition of Catholic Elementary Schools," *American Ecclesiastical Review*, 25: 481-89 (December, 1901).

A study looking toward increased efficiency, by the future bishop of Portland, Maine.

CHAPTER X

SECONDARY EDUCATION

Tercentenary of Secondary Education. The past year (1935) marks the tercentenary of American secondary education. In 1635 was founded the Boston Latin School, the first successful secondary institution in the thirteen original colonies. It is still in operation as an efficient classical school. The commemoration of the three hundred years of secondary instruction has given rise to renewed interest in our educational history. It also raises the question of what relationship Catholic secondary education has borne to the general secondary school movement. This chapter will attempt to sketch the origin and early development of Catholic secondary schools, to orient their history with that of similar non-Catholic schools, and to treat in some detail recent developments in Catholic secondary education.

Divisions in the History. Secondary education in this country has passed through three main stages, each characterized by a unique school. The first type was the Latin school mentioned previously. Although the pioneer on this level of education, the Latin school was never a very popular institution in the colonies, and by the time of the Revolution it had become even less popular. The name indicates the type of education offered by this school. It existed as a preparatory school for the colonial colleges, the first of which, Harvard, required a knowledge of Cicero or some other Latin author, and a knowledge of Greek grammar, as its entrance requirements. Obviously, such a school would not have appealed to many students in the pioneer days of the country, and it was destined to give way to a new type of secondary school.

The Academies. The next type of secondary school was the academy, the first important example of which was the school opened in Philadelphia, in 1751, upon the instigation of Benjamin Franklin. In keeping with Franklin's utilitarian principles, the new school was to be devoted particularly to a more practical education, and hence science, mathematics, and the mother tongue were to receive special attention. The founder

of the school preferred that no Latin be taught, but in this respect the school did not carry out his plans. The academies became very popular institutions but they remained private or semi-private in practically all instances. They sprang up in all sections of the country and attained their greatest popularity by 1850, when there were probably more than 6,000 such schools in operation, with over 263,000 pupils. Inasmuch as the academies were intended for students who were not interested in preparing for college, they were free to experiment with the curriculum. The result was that there was a great variety of subjects offered and practically no uniformity outside of a few staple subjects. The most common subjects, however, were English, Latin, Greek, arithmetic, algebra, chemistry, geography, astronomy, geometry, natural philosophy, and general history. There was thus a combination of subjects which today would be regarded as including not only secondary but also collegiate and even elementary studies. Indeed, many of the academies aimed to give a complete education, accepting pupils of various ages and retaining them for varying lengths of time.

The High Schools. The academies, being private institutions, gave way in time to the desire for public secondary schools. It is in this respect that the public high schools differed from the academies. The high schools attempted to give at public expense for all the children of a community what was previously available to only those whose parents could send them to tuition schools. So far as curriculum and purpose are concerned, there is no significant difference between these two types of schools. The first public high school was founded in Boston, in 1821, but the new kind of school did not become prominent until much later. After the Civil War high schools became fairly numerous, but the great expansion in secondary education came after 1890. In that year there were 2,526 free public high schools in existence, enrolling 202,968 students. By 1920, the number of such schools had increased to 14,326, with 1,857,155 students; and ten years later (1930) the figures were 23,930 high schools with 4,145,669 students.

Toward the close of the last century there was considerable agitation for the reform of the American system of schools, through shortening the period of elementary education and enabling the university to do more substantial work. One result of this was the creation of two new schools, the junior high school, and the junior college. In 1930 there were some 4,000 public junior high schools and junior departments of junior-

senior high schools in the United States, and 450 junior colleges, of which latter 279 were private institutions and 171 were public. The reorganization of secondary education has proceeded so far that in 1930, 48 per cent of all secondary pupils were in unreorganized school systems, and 52 per cent in reorganized secondary schools.

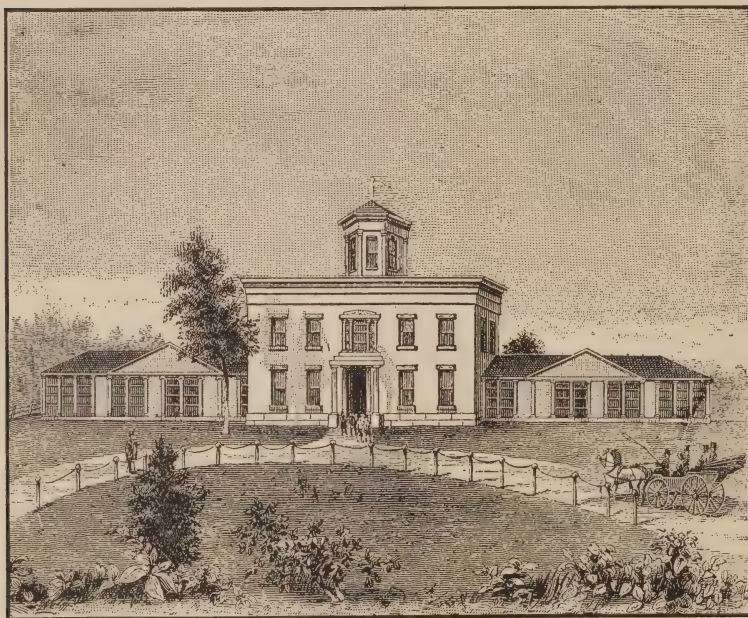
It will not be difficult to understand why Catholic secondary education has not followed this pattern exactly, Catholic schools being private institutions. The remainder of this chapter will serve to answer the question more fully.

Georgetown: Beginnings of Catholic Secondary Schools for Boys. When the Jesuits became established in colonial Maryland they soon turned their attention to the founding of a school, as has been already seen. The typical Jesuit school was a transplanted European secondary school, like the German *Gymnasium* or the French *lycée*, a six-year classical course constituting the core of the curriculum. The earliest of these schools established here were but rudimentary in form and organization.

But a permanent establishment was made in the founding of Georgetown, in 1789. Congress granted the college the usual right to confer degrees in 1815. But even then Georgetown had not attained the status of an institution of higher education. A prospectus of 1814, signed by Father Grassi, the President, indicates that young boys were received before they were able to use the three R's with skill, and as a consequence they were given elementary instruction in these subjects. In addition to instruction in English, French, Latin, Greek, and the other subjects of classical education, there were, in 1814, "Sacred and Profane History, Geography, Use of the Globes, Arithmetic, Book Keeping, Algebra, Geometry, Trigonometry, Mensuration, Navigation, Surveying, Astronomy, Fluxions and the other parts of mathematics, in general comprising a complete and regular course." The age of admission was from eight to fourteen years. The first catalogue (issued in 1850-51) contained as an admission requirement the ability to read and write. Gradually the curriculum was strengthened and expanded, taking on the character of a more substantial higher education. Georgetown, however, continued for a time to give secondary and higher education without any sharp line of division between the two levels of instruction.¹

¹This is based, so far as Jesuit schools are concerned, on William J. McGucken, S. J., *The Jesuits and Education*. See pp. 70-71, and especially Chapter VIII.

Other Early Schools. Georgetown became the first successful school of secondary and higher education, but many others followed. The earliest of these were St. Mary's, Baltimore (1803); Mt. St. Mary's, Emmitsburg (1808); St. Louis University, St. Louis (1818); St. Joseph's, Bardstown, Kentucky (1819); St. Mary's, Lebanon, Kentucky (1821); the Washington Seminary, Washington, D. C. (1821). By 1850 there were some thirty Catholic colleges for men in operation, and by the time of the close of the Civil War this number had increased to about sixty. Many of these were institutions of higher education and chartered to grant degrees, but in all of them there was the traditional secondary course, and even elementary subjects were taught as well.



From an old print

ST. JOHN'S COLLEGE (FORDHAM), ROSE HILL

The first catalogue, issued in 1851, by the University of Notre Dame, chartered in 1844, ignored the subject of the curriculum except to state that bookkeeping was stressed as in keeping with its importance. Until 1860 there were classes in arithmetic, English grammar, geography, and writing, as well as the usual classical and commercial courses.

When the French Jesuits took over St. Mary's College, in Kentucky, being ignorant of American school administration, they made inquiries at neighboring St. Joseph's College as to the system employed in classifying students. To their astonishment they were told that the usual practice was "to receive all boys who presented themselves, classify them as well as possible, keep them as long as they could, and grant them their degree when they refused to stay."²

This was not characteristic only of the schools on the frontier. When the same Jesuits went to St. John's College, Fordham, New York, they found that it was customary for the eastern colleges to give a complete education, primary, secondary, and higher. At St. John's, modeled after Mt. St. Mary's, Emmitsburg, there was a rather encyclopedic curriculum, including primary work, commercial classes, elementary classes in Latin and Greek; Latin, Greek, and English literature, mathematics, evidences of religion and, finally, a year of philosophy.³

There were, therefore, plenty of opportunities for boys to receive secondary education in the early Catholic colleges. The majority of students enrolled in these institutions were, indeed, secondary rather than college students. As late as 1897, the proportion of secondary students to college students in fifty-one Catholic colleges was said to have been two to one.⁴ It is estimated that, in 1880-81, the number of high school students in Jesuit institutions was 3,118, whereas the number of college students was only 866. Not until 1895-96 are separate figures given for secondary students and college students in the Jesuit *Woodstock Letters*. In that year there were 3,547 of the former, and 1,946 of the latter.⁵ Finally, a report made to The Catholic Educational Association, in 1908, showed that in 101 Catholic colleges for men there were 10,798 secondary students, and 4,232 college students. Most of the secondary education for Catholic boys, until well into the present century, was given in colleges and universities.

Independent Secondary Schools. In addition to preparatory departments connected with colleges and universities, there have been almost from the beginning of Catholic education in this

²Rev. Augustus J. Thébaud, S.J., *Forty Years in the United States*; Vol. III of *Three-Quarters of a Century*, United States Historical Society Monographs, pp. 331-32.

³*Ibid.*, pp. 348 ff.

⁴Austin O'Malley, "Catholic Collegiate Education in the United States," *Catholic World* 67: 289-304 (June, 1898).

⁵McGucken, *op. cit.*, p. 122.

country a number of independent secondary schools. They have usually been conducted by members of teaching Communities, and have served both as finishing schools and as preparatory schools for colleges. They have almost invariably been supported by tuition charges, and many of them have given elementary as well as secondary instruction. However, these schools have never been numerous or large, and even as late as 1901 they numbered only 90, with an enrollment of 5,000 secondary students, and 9,000 elementary pupils.⁶

School Life and Discipline. The records that have survived indicate that there was strict discipline in the secondary schools during most of the last century. Indeed, the value of discipline as an important part of education was frequently stressed. In some schools the atmosphere was that of the seminary of the time, rather than what might be expected for lay students, as is seen in these regulations at St. Louis University :

1. Studies are held in the Common Hall. One of the professors presides and one or more tribunes according to the number of students.

2. The tribunes are charged with what regards good order and discipline in the study hall and the same obedience is to be paid them in whatever has reference to their office and to the professor. This post is filled by the most exact and diligent.

3. The first studies of the day are commenced by morning prayers, the others by *Veni Sancte Spiritus* and *Ave Maria* and close with *Sub Tuum*, etc.

4. After prayer each student takes from his desk whatsoever he may want during studies. At the expiration of three minutes the first tribune will give the signal to shut them [i.e., the desks]. During the time of school [i.e., class] it will be permitted to open them once or twice at a given signal, but independently of these occasions it will not be allowed and every infringement will be noted by the tribune, unless permission for doing so has been granted.

5. Profound silence must reign during the time of studies. The first tribune has an elevated and a distinguished place, having a sheet of paper divided into several columns before him. In one are inserted the names of those who talk or are noisy; the second will contain the names of such as are idle; the third of those who move from their place or open their desks; the fourth of such as having been three times marked as idlers, or talkers or noisy, continue to merit the same reproach. In the last place the tribune shall go to the place of the delinquent and place thereon the words, *Signum pigritiae*, to which he affixes the delinquent's name. The culprit is to present this note to the rector at the end of the evening studies.

6. They must attend the lectures [i.e., reading during meals] which are performed in turns by the best readers and they are to be prepared to give an account of it when the presiding person shall require it.

The students walk three by three and talk in a moderate tone of voice until they arrive in the country. Then they are allowed to confound their

⁶*American Catholic Quarterly Review*, July, 1901.

ranks when the prefect gives the sign. They resume their ranks when they draw near the city and no one shall take or admit of any companions than those appointed. At the head of the band is a conductor, ordinarily one of those who have the crosses of diligence. No one can precede him nor must they have a great interval between the ranks.

To go to grog shops is forbidden under pain of dismissal.⁷

Close supervision of all the activities of students, especially younger ones, was characteristic of disciplinary regulations in these schools. According to an advertisement of the time, students at the University of Notre Dame were divided into three departments, minim, junior, and senior, and each group had its own classrooms, study hall, dormitory, and playground. In both Georgetown and St. Louis students were to be allowed not "more than 12 1-2 or 25 cents a week" for pocket money. Violations "of the established discipline of the University are repressed in a kind, paternal manner; corporal punishment is inflicted only for grievous offences and by none but the president, or in his absence by the vice-president." This was in 1832-33. At St. Mary's College, Kentucky, pupils were "under the eyes of teachers and prefects continually" in 1871-72, according to the catalogue; correspondence was liable to inspection by the faculty; parents were informed monthly of the "conduct, diligence, and progress of their children"; and in 1874 the catalogue stated that no student having concealed deadly weapons would be retained. The scholastic year at this time consisted of ten months; with a vacation of one week at Christmas, but none at Easter.

Extra-curricular activities were characteristic in these secondary schools. It was the custom, especially in the earlier years, to link them with class work, so that debating, oratory, and dramatics were given preference. Clubs for these purposes were organized in most schools, and labored under such classical names as, at Georgetown, the Philodemic, the Phileleutherian, the Philonomosian, the Philhistoric, and the Philophrastic societies, and at St. Xavier's College, Cincinnati, the Philopedean, the Philhermenian, the Cosmopeon, the Himirolectic, the Phileoglossian, and the Euterpean societies.⁸ Later, journalism and athletics came to occupy a more important position.

Early Secondary Schools for Girls. The early teaching Communities of women organized secondary schools about the same

⁷Copied by McGucken, *op. cit.*, pp. 85-6, from a manuscript in the Maryland-New York Archives. Reprinted with permission.

⁸*Ibid.*, p. 195.

time as elementary free schools. The academies, since they were tuition schools, were frequently a source of revenue which enabled the Sisters to give gratuitous instruction in the elementary schools. These academies often developed in the same way as the boys' schools: in their early years giving both elementary and secondary teaching, later on adding more advanced subjects, and sometimes attaining even to college status. The oldest academy for Catholic girls which is still in operation is that of the Ursulines, in New Orleans, founded in 1727. In the English-speaking original States, the Visitation Academy, in Washington, and St. Joseph's Academy, of the Sisters of Charity, at Emmitsburg, Maryland, are the oldest. The latter was begun in 1810, and the former was founded in 1799. By 1830 there were about 20 girls' academies in existence, and ten years later, almost 50. By 1860 there were more than 200 of these schools, and their number steadily increased until in 1930 they numbered over 700.

Purposes of Early Academies. A typical statement of the purposes of Catholic girls' academies is found in an advertisement of St. Ursula's Literary Institute, founded in 1846, at St. Martin's, Brown County, near Cincinnati, by a group of French Ursuline Nuns:

To form young ladies to virtue, ornament their minds with useful information, accustom them to early habits of order and economy, and to cultivate in them those qualities which render them both amiable and attractive, not only in the family circle, but in society likewise, this shall be the object of constant efforts of the community which now solicits a select patronage.⁹

An Early Prospectus. The character of a typical academy is indicated in a prospectus issued by St. Ambrose Female Academy, Post Arkansas, Arkansas, in 1842:

The Sisters of Loretto under the patronage of the Rt. Rev. Bishop of St. Louis will open an academy for Young Ladies at Post Arkansas. The location is among the most healthy in the state. The institution is situated in the vicinity of the town, immediately on the banks of the Arkansas River, of which it commands a beautiful view.

The ladies who are charged with the duties of instruction will spare no pains to insure their pupils a satisfactory progress in their studies, whilst a tender and maternal care will be taken of their health and morals.

Young ladies of any religious profession will be received without preference or distinction, and without interference with their peculiar religious opinions.

⁹Sister Monica, O. S. U., *The Cross in the Wilderness* (New York: Longmans, Green, and Co.) p. 92. Reprinted with permission.

The terms of Tuition in the branches taught are as follows:

Boarding per annum	\$104.00
Orthography, reading, writing, arithmetic, grammar, geography, plain sewing and marking per annum.....	25.00
History, sacred and profane, ornamental needlework, lace and bead work, extra per annum	20.00
Music with the use of the piano, extra per annum	40.00
Washing, if done at the institution, extra per annum.....	18.00
Bed and bedding, if furnished by the institution, per annum	8.00
Doctor's fees, medicines, etc., per annum	8.00
Day Scholars, per annum	36.00

DRESS AND FURNITURE

Every boarder must be provided with at least six changes of linen, and a green sun bonnet. On week days they wear dresses of any color. On Sundays and festivals winter uniform consists of a black dress, black cape and apron. The summer uniform consists of a black dress, with a white cape and apron.

Boarders will provide themselves with a plate, knife, fork, spoon, tumbler and bowl, napkins, hand towels, wash pan, combs, etc. All written communications are subject to the inspection of the tutoress and all letters addressed to the institution must be free of postage.

Should any of the boarders remain in the house during the vacations, no additional charges will be made, and of course no deduction on account of absences.

REGULATIONS

The scholastic year commences on the first Tuesday in September and finishes with a public examination and a distribution of premiums on the last Tuesday in July. Pupils will be admitted for no less time than a session, which consists of twenty-three and a half weeks; and no deduction will be made for absence, unless occasioned by sickness or dismissal.

On the first Saturday of every month the pupils will be allowed to visit their parents or guardians if they be in town or its vicinity, but they must return before dark. No other absence will be allowed during the course of the session.

Payments must be made semi-annually in advance.¹⁰

Life in the Girls' Academies. The rather severe discipline which frequently prevailed in the secondary department of the men's colleges was paralleled by a similar mode of life in the girls' academies. In all of them the discipline of the school was emphasized quite as much as, if not more than, the intellectual activities involved in class work. In the earlier decades of the last century especially there was almost constant supervision of the students, and there was a complete ordering of the day, so that there was little free time. Visits to students were usually restricted to only relatives and guardians, mail was subject to

¹⁰*The Catholic Advocate*, Oct. 8, 1842.

inspection by the school authorities, and there was constant effort in every way to stress the necessity of proper deportment for the students. Even as late as 1910 the usual day began at 5:30 A. M. at the Ursuline school in New Orleans, and the round of activities begun then continued with class work, meals, recesses, and meetings until 8:00 P. M., the retiring hour.

In class instruction emphasis was quite generally placed on emulation. A long list of premiums and awards was regularly given at the close of the scholastic year, and many of them were awarded for character and personality traits. Religious exercises and religious societies occupied a prominent place in the academies' programs in the early days as they do today. As early as 1730 the Sodality of the Children of Mary was organized at the Ursuline Academy in New Orleans, and later schools followed the example. Spiritual retreats were regularly given for students in attendance at school and frequently for the alumnae also.

Music in many forms was always given much attention in girls' academies. This was not confined merely to class instruction in vocal and instrumental music, but music also had a large share in the various school programs, especially in the graduation exercises at the close of the school year. At this time, too, special prominence was given to dramatics, very ambitious plays, whether masterpieces or original compositions, being undertaken by the students. In a word, the academies attempted to educate a Catholic young woman in keeping with the highest ideals of the society of the last century.

Curriculum of the Girls' Academies. Secondary education in the girls' academies developed slowly and gradually in connection with elementary instruction. Just as in the boys' schools, there was little concern over the question of the distinction between elementary, secondary, and higher education. Almost all private girls' schools gave elementary and secondary education and often added classes of distinctively college grade. In the Ursuline school in New Orleans, in 1727, the instruction began with the usual four R's, plus sewing and French. The latter would, of course, be necessary for the students drawn from French families. Even as late as 1888 ordinary tuition charges entitled one to instruction in French, English, embroidery, tapestry, and "every variety of fancy work." But many more subjects were offered from which the students might choose. These included English grammar, rhetoric, literature, logic, ancient and modern history, geography, astronomy, arithmetic and

higher mathematics, bookkeeping, botany, geology, physiology, and penmanship. Latin did not appear until 1908-09 and then only in the senior department, at a time when the school was reorganized into seven classes: sub-graduating, senior, sub-senior, intermediate, preparatory, junior, and a class in rudiments.

The curriculum of this Ursuline Academy may be taken as typical of the girls' schools in the early and middle nineteenth century. Toward the middle of the century most of them began to show special interest in various sciences and mathematics, as an answer, probably, to the widespread criticism that the academies were more interested in the ornaments of education than in the more solid subjects.

Making Secondary Education Distinctive. The lack of separation of secondary from elementary and higher education, in the early periods, was destined to last until the middle of the last century. Some attempt was made then to clarify the program and the purposes of secondary schools, but this movement did not reach completion until about the end of the century. In the colleges began the separation of the preparatory from the college classes. The girls' academies, in many instances, began to offer college work. When they became chartered to grant degrees, the secondary work became more distinctive. Finally, there was a powerful influence exerted by the various accrediting agencies with which many Catholic secondary institutions became affiliated.

St. Louis University as an Example. A good example of how the Jesuit six-year course was adjusted to the two levels, secondary and higher, is well seen in the following quotation, which is descriptive of the secondary course at St. Louis.

From 1829 to 1887, the undergraduate instruction was of six years' duration, with no hard-and-fast line drawn between secondary and collegiate instruction. Beginning with 1858, the classes in the classical course bore the names Philosophy, Rhetoric, Poetry, First Humanities, Second Humanities, Third Humanities. At a later period, the three last were designated, First Academic, Second Academic, Third Academic. High-school education was the business of the classes named Humanities or Academic. St. Louis University High School was, consequently, during all these years (1829-1887) functioning as a school of secondary education, though not standing apart in administration and certain other respects from the department of Arts and Sciences. In 1887-88, the Academics (the first three classes of the classical course) are grouped together in the college catalogue as Academic Department.

Gradually the St. Louis University High School adjusted itself in every detail to the now fully established conception of the high school in the United States as an educational unit, standing on its own feet, imparting

a type of education complete within its own limits, and equipped with its own administrative officers, teaching-staff, and buildings. In 1901, the Academic Department changed its name to the St. Louis Academy and was given a special section in the general catalogue of the University, which section a few years later began to be issued separately from the other catalogues of the institution. Beginning with the session 1903-4, instruction in the Academy was lengthened to a four-year period by the addition of a class called Humanities; and with the season 1908-09, it was still further standardized by the adoption of the eighth-grade entrance requirement.¹¹

The features mentioned in the quotation, that is, the separation of secondary education in administration, the lengthening of the course to four years, and the setting up of the completion of the elementary school as a prerequisite to admission to the high school, were everywhere eventually adopted by the Catholic schools. In some instances this transition occurred earlier than in the Jesuit schools. At Notre Dame, for example, the collegiate course was separated from the secondary department as early as 1873. It appears that about the turn of the century the Catholic high school for boys had attained a definite organization and independent existence.

The Transition in the Girls' Academies. The academies for girls also brought about the separation of the secondary departments at about this same time. The seven-year organization of the Ursuline Academy in New Orleans, as provided in 1908-09, was made eight years in 1910, but in 1911-12 the regular four-year high school was clearly distinguished. Completion of this course entitled a student to a certificate; there was still an additional year to be completed before the granting of the academic diploma. But the work of the fifth year was definitely collegiate rather than secondary in character.

About the same time the academies of the Sisters of Loretto were likewise effecting the separation of secondary education from the other levels. The college subjects were dropped and sixteen units of work were agreed upon as constituting the secondary course, which was of four years' duration. In 1895 the academy of the Ursuline Nuns at St. Martin's, Ohio, had the secondary department divided into four years (graduate, and first, second, and third academic classes), a classification that continued till 1909, when the subjects were grouped into three courses, college preparatory, secondary, and business. The first

¹¹Gilbert J. Garraghan, S. J., in *The Dauphin*, II (1925), 143, and quoted by McGucken—*op. cit.*, p. 137. Reprinted with permission.

was a four-year course, while the other two were two years in length.

In the academies that were conducted by the Religious of the Sacred Heart the old academic organization was replaced in 1915 by the adoption of the four-year high school plan. When this occurred, the upper divisions of the former curriculum were regarded as the junior college division.

Many of the academies for girls when they felt the rising tide of interest in college education for women, added to the secondary departments subjects of college rank. The first impetus was to extend the academies upward, rather than to establish new colleges. Eventually this had the effect of making the secondary department more distinctive. When new colleges for girls arose, without connection with previously-established academies, they naturally would accept only those students who had received a satisfactory secondary education. The first college of this type was Trinity College, founded in Washington, D. C., by the Sisters of Notre Dame de Namur, in 1900. This movement helped, undoubtedly, in standardizing the work of the high schools for girls, by making them eligible for admission to the new colleges.

Influence of Accrediting Agencies. A final factor that was influential in making Catholic secondary education distinctive was the work of the various accrediting agencies. This became important for Catholic schools in the first decades of the present century, and it has been especially so in the Middle West. The various State universities, and the regional associations, such as the North Central Association of Colleges and Secondary Schools, the Association of the Secondary Schools of the Middle States and Maryland, and the Southern Association, have all exerted a strong influence in determining the character of the high school. At first Catholic secondary schools were rather reluctant to become affiliated with such organizations, but the advantages of accrediting soon became evident and the practice has generally been for Catholic high schools to seek such recognition. The progress in the accrediting of Catholic high schools in the State of Missouri is enlightening not only in itself but also as indicative of what has occurred in many other States. In 1910 there was but a single Catholic high school accredited by the University of Missouri. In 1915 there were 5; in 1920, 21; in 1925, 36; and in 1933, there were 47. The number of teachers in such schools increased from 8 to 375; the number of students from 39 to 6,963. The estimated values of the school buildings,

grounds, and equipment during this same period grew from \$303,000 to \$14,756,500.¹² In the 1928 survey made by the National Catholic Welfare Conference it was found that of the 1,167 four-year high schools reporting at that time, 823, or 70 per cent, were accredited. In a recent investigation of 243 high schools, it was discovered that 81 per cent were accredited by the State universities or State departments of education, and much smaller percentages by the regional associations. Nineteen per cent were unaccredited by any agency.¹³

Increased Interest in Secondary Education. Toward the end of the last century there was a notable rise of interest in Catholic secondary education. This was the period which was characterized by a great acceleration in the establishment of public high schools. The Catholic literature of the time, in its references to the subject, insisted on the necessity of Catholic high schools, and on the desirability of eliminating much of the secondary work that was being carried on in the colleges. A number of plans were proposed to carry out these views. The Third Plenary Council of Baltimore in 1884 took cognizance of the growing popularity of secondary education, and expressed the hope that it would become increasingly easier for Catholic boys and girls to receive an entirely Catholic education, to go to a Catholic high school from the parochial school, and to enter a Catholic college upon completion of the high school course. The Fathers of the Council commended the efforts that were being made to provide such opportunities. In the Pastoral Letter which the hierarchy issued in 1919 there was a restatement of this same ideal. Individual parishes were attempting in many places to supply secondary education, and in Philadelphia the first central or diocesan high school was begun in 1890. The National Catholic Educational Association recognized the importance of the high school when it gave over much of its first general meeting, in 1904, to a discussion of the various phases of the problem. It appointed a committee on high schools, in 1908, which issued a report in 1911. In 1918 the College and Secondary School Department was organized as a unit of the Association, and in 1928 a separate Secondary School Department was created.

Parochial High Schools. There has always been the desire on the part of pastors to retain pupils as long as possible in

¹²Data supplied by Dr. John D. Eliff, High School Visitor, University of Missouri, Columbia, Missouri.

¹³Francis M. Crowley, *The Catholic High-School Principal* (Milwaukee, The Bruce Publishing Co., 1935), p. 11. Data as of 1928.

the parish school. As a consequence there has been an informal and gradual lengthening of the parochial school to include first one and then other high school grades. It is impossible to tell accurately of the number of parochial high schools, because reliable statistics are not available, especially for the earlier years. In 1901 the Commissioner of Education reported 53 such schools in existence, and in 1904 there were said to be 70 of them. In the investigation which was made by the committee of the Catholic Educational Association in 1908-11, of 310 high schools that were studied, 263 were parochial. Many of the 310 schools, whether parochial or of other types, were incompletely organized. Sixty-six had three grades; 60 had two grades; and 29 had only one grade. At this same time, over one-third of the 10,213 public high schools had only from one to three years.

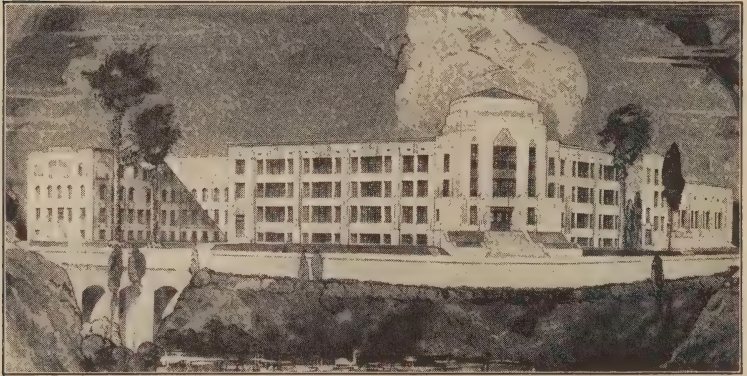
The parochial high school sprang from a good motive, but the efficiency and utility of such a school was soon brought into question. Since it is parochial it has usually drawn students only from one parish, although this is not as true at present as it was formerly. Hence, the school was likely to be small, frequently too small to have a satisfactory curriculum and to provide sufficient laboratory and library equipment. Because of these circumstances, the parochial high school has generally been looked upon with disfavor by Catholic educators.

The Central Catholic High School. The weaknesses that are inherent in the parochial high school are obviated in large measure by the establishment of central or diocesan high schools. Such institutions are dependent upon no individual parish; they draw students from several parishes, are usually supported in some systematic way, and are organized as an integral part of the diocesan school system. The close relationship which the central high bears to the parish schools gives it advantages over not only the parochial high school but also the independent, private high school.

The first central high school owes its origin to the generosity and intelligence of Thomas E. Cahill, a devout layman of Philadelphia. In his will, dated August 23, 1873, he provided that the bulk of his estate should be devoted to the establishment of a school "for the free education of boys over the age of eleven years in the city of Philadelphia, in such educational courses and studies, other than those purely ecclesiastical in their nature, as will best qualify such boys for the ordinary pursuits of life." Preference in admission was to be given

graduates of the parochial schools of Philadelphia. The control of the school, which was named The Roman Catholic High School of Philadelphia, was placed in the hands of a Board of Trustees presided over by the Archbishop of Philadelphia.

It was not until 1890 that the building to house this school, situated at the corner of Broad and Vine Streets, and erected at a cost of \$200,000, was completed. The annual income from



CENTRAL CATHOLIC HIGH SCHOOL, SAN ANTONIO, TEXAS

the endowment amounted to about \$30,000. The building was well equipped with regular classrooms, special rooms for manual and mechanical arts, laboratories, and a chapel. The original faculty comprised a president and vice-president, both priests, and eighteen lay instructors.

Philadelphia also took the lead in the organization of the first central high school for girls. This began in 1900 with the establishment of three high school "centers" in as many parts of the city, to which girls would come from neighboring parochial schools. Each "center" was in charge of a particular teaching Community. In 1903 a fourth center was added. Through the efforts of the Rt. Rev. Msgr. Philip R. McDevitt, Superintendent of Schools, a movement was inaugurated to build a high school for girls to match the one for boys. A gift of \$100,000 was made by Mrs. Mary E. Hallahan McMichen, and the school was erected and opened in 1912. In this school, which was later named the John W. Hallahan Catholic Girls' High School, an innovation which was later introduced in other schools, was the employment of teachers of several Communities.

After these first efforts a number of other central high schools came into existence. A second similar school for boys was begun in Philadelphia, the West Philadelphia Catholic High School, in 1916. This is one of the largest central high schools in the country, with some fifty rooms—classrooms, laboratories, auditorium, and gymnasium. The approval given the movement for establishing diocesan high schools by the Catholic Educational Association at its meeting in 1904 was followed by the establishment of such schools in a number of dioceses—Grand Rapids, Leavenworth, Fort Wayne, St. Louis, New York, Cleveland, Portland (Oregon), Indianapolis, Trenton, and others. In more recent years the Archdiocese of Chicago and the Diocese of Brooklyn have achieved enviable records in this respect. At the present time there are 194 central Catholic high schools in the country.

Curricular Changes. The curriculum of the early secondary schools for boys, the college preparatory schools, was determined primarily by the universal demand for classical education. In this respect the Catholic secondary schools did not differ from non-Catholic schools of the time. Latin was everywhere one of the chief subjects of instruction and it was accompanied by Greek. To these were added geography, arithmetic, algebra, English composition and grammar, French and history. Such was the program offered by Georgetown up to 1830. Gradually a demand arose for more of the practical and utilitarian subjects, with the result that the modern languages, additional courses in mathematics and English, bookkeeping and other commercial subjects were introduced. At the same time the colleges and universities were lengthening the list of subjects required for admission.

The academies for girls, through most of the nineteenth century, as has been noted, offered a rather miscellaneous variety of courses. But in time it came to be understood that girls could pursue academic subjects quite as successfully as boys, with the result that the ornamental instruction in sewing, painting, and drawing, was replaced by mathematics, science, and Latin. By 1900-10 the girls' schools, almost universally, had established a standard program of English, foreign languages, sciences, and history.

When the central high schools arose, additional practical subjects were included in the curriculum, since the majority of their students were not to go on to colleges. The curriculum of the Roman Catholic High School for Boys, in Philadelphia, in 1894,

contained mathematics, English, penmanship, physical training, geography, religion, history, manual training, commercial training, Latin, natural science, elocution, and German. Comparative statistics concerning enrollments in public and private high schools, and in 250 Catholic high schools, are given in Table X on opposite page.

In respect to some subjects, there seems to be little difference between the Catholic schools and others. This is true of English, Spanish, physiography, biology, American history, English history, civics, problems of democracy, advanced arithmetic, and physiology. In physics, chemistry, ancient history, and medieval and modern history, the enrollments in the Catholic schools are double those in the other schools. The per cent. of enrollment in Latin is three times that of the public and private schools. Greek is the only subject appearing in the Catholic group and not in the other, whereas a number of subjects, primarily vocational in nature, appear in the first group of schools but not in the Catholic high schools.

Extra-Curricular Activities. To the original debating, literary, and religious activities of the early college preparatory schools have been added many other extra-curricular activities. During the last generation, emphasis was placed on the process of socializing the student and likewise of giving him an opportunity of putting into practice what he learned in the classroom. Both these tendencies augmented the extra-curricular elements. At the present time not only are there means for developing the dramatic, religious, and oratorical abilities of students, but there are also school papers, glee clubs, orchestras, student governments, and various forms of athletics, all of which can be correlated with the curriculum of the school and, if properly supervised and directed, can be made to play a large part in the complete education of the high school student.

Reorganization of Secondary Education. The traditional organization of the American school system into an eight-year elementary school and a four-year high school began to be seriously criticized in the last century. Beginning with the *Report of the Committee of Ten* of 1892, there gradually grew up among educators a conviction that the period of elementary education was too long and that of secondary education too short. The result was an agitation for a six-year elementary school, to be followed by a secondary school of equal length. The earliest reforms looked to a division of the secondary period into two parts, each about three years in length. The first of the new junior high

TABLE X
COMPARATIVE SUBJECT ENROLLMENTS IN PUBLIC AND PRIVATE HIGH
SCHOOLS AND 250 CATHOLIC HIGH SCHOOLS IN 1930.*

Subjects	Public and Private Schools		Catholic Schools	
	Number of Students	Per Cent of Students	Number of Students	Per Cent of Students
English	2,930,153	93.2	54,702	100.0
Latin	777,081	24.7	40,954	75.0
French	480,120	15.3	11,954	21.0
Spanish	296,009	9.4	6,425	11.7
German	62,184	2.0	3,764	6.8
Algebra	1,133,930	36.1	7,090	13.0
Geometry	641,603	20.4	17,331	31.0
Physics	224,233	7.1	7,700	14.0
Chemistry	230,020	7.3	6,951	13.0
Physiography	81,807	2.6	1,594	3.0
Zoology	24,184	0.8	318	1.0
Botany	50,611	1.6	1,414	3.0
Biology	418,121	13.3	6,661	12.0
Hygiene & Sanitation ..	237,760	7.6	—	—
General Science	532,314	16.9	4,836	9.0
Psychology	32,455	1.9	—	—
American History	559,517	17.8	9,578	18.0
English History	34,811	1.1	560	1.0
Med. & Mod. History ...	369,139	11.7	11,458	21.0
Ancient History	353,141	11.2	13,626	25.0
World History	182,611	5.8	601	1.0
Civics	619,202	19.7	9,249	18.0
Sociology	80,375	2.6	768	1.5
Economics	153,858	4.9	1,908	3.0
Problems of Democracy .	31,964	1.0	490	1.0
Agriculture	108,713	3.5	90	0.2
Home Economics	449,835	14.3	—	—
Manual Training	263,669	8.4	—	—
Art and Drawing	359,444	11.4	—	—
Mechanical Drawing ...	206,561	6.6	—	—
Advanced Arithmetic ...	75,835	2.4	1,087	2.0
Commercial Arithmetic .	211,194	6.7	—	—
Bookkeeping	328,205	10.4	—	—
Shorthand	—	—	—	—
Typewriting	—	—	—	—
Commercial Law	—	—	—	—
Commercial Geography .	—	—	—	—
Geology	2,816	0.1	35	0.06
Physiology	85,276	2.7	1,168	2.0
Greek	—	—	1,481	3.0

*Brother Francis de Sales, F.S.C., *The Catholic High School Curriculum: Its Development and Present Status*, Ph. D. Dissertation, Catholic University of America, Washington, D. C. (1930), pp. 41-42. Reprinted with permission.

schools established in response to this demand were opened in Columbus, Ohio, in 1908, and Berkeley, California, in 1910. This movement became popular in the larger cities; in 1930, 74 per cent of the public high schools were of the regular type, and 26 per cent of the reorganized type.

The true junior high school stands not only for a reorganization but for radical departure from tradition in curriculum, methods of teaching, use of extra-curricular activities, and objectives. It calls for considerable additional expense because of the need of separate buildings for the junior high division. For this reason, chiefly, perhaps, the junior high school scheme has never had much effect on Catholic education. There are a number of abbreviated high schools in existence, but they would generally become full senior high schools if it were possible. Of the total of 2,074 Catholic high schools, 1,620 are conducted on the traditional four-year plan, and only 56 are on the junior-senior plan. Thirty-five are three-year junior high schools, and 117 are two-year junior high schools. There are also 223 commercial high schools.

A number of years ago a plan was formulated by the Advisory Board of the Catholic Educational Association which, while it did not specifically recommend the formation of junior high schools, embodied in substance the principle of retaining some pupils in the parish schools for a few years after completion of elementary education. This idea looked to the earlier formulation of vocational and educational plans by pupils in Catholic schools, an ideal which is likewise fostered by the junior high school movement. The proposition was adopted by the Executive Board of the Association in November, 1914, but has never been adopted by the General Association. It would certainly appear that this matter of the reorganization of secondary education based upon a shorter elementary period and a longer secondary school period deserves the most serious attention of Catholic educators at the present time.

Changing Objectives in Secondary Education. Secondary education in the days of the academy, when Catholic secondary education really began, was largely fashioned by the strong classical spirit of the times. The contemporary colleges were giving practically nothing but a classical education, and the lack of distinction between the secondary and higher levels of instruction inevitably led to the same type of education in the secondary departments. Despite the fact that only a minority of secondary students went on to college, the program of the secondary schools

was determined pretty much by what the colleges demanded of prospective students. There was, it is true, some attempt to make secondary education more practical, and this led to a view of secondary education as something complete in itself rather than a mere preparation for college. But private secondary schools for boys in the last century were never as influential as the secondary departments connected with colleges.

In the case of the academies for girls, quite the reverse was true. Until nearly the end of the century, they never aimed at preparing girls for college. As a consequence, they were free to determine independently the type of education they wished to offer, and this was a complete, finished education. Besides the constant insistence on the development of Christian and Catholic character, these schools aimed particularly at culture and refinement. Only when women began to be admitted to occupations outside the home, did a vocational interest appear. Emphasis was then placed on preparation for business careers, for teaching, and for semi-professional life. With the development of higher education for women the college preparatory function of the academies became important, and a strengthening of the intellectual character of the curriculum undoubtedly resulted.

The rise of the Catholic central high school occurred in a period which has witnessed a radical transformation of the public high school. The increasing popularity of the high school brought not only greater numbers of students but also students of different types and with different purposes. The high school of 1900 was not nearly as selective an institution as its predecessor of Civil War times, and the high school of the present time is not nearly as selective as the one of a generation ago. The influences which had kept the high school as a place for the élite gradually lost much of their effect. In 1890, 0.32 per cent of the total population was in public high schools, while by 1930 that percentage had increased to 3.58. At present about one-half the boys and girls within the age limits covered by the secondary school are enrolled in public high schools. This is a higher proportion than has ever been reached in any other country at any time.

Urged on by the many changes which were affecting the high school population and recognizing the necessity of providing a new statement of policy for secondary education, the National Education Association in 1913 appointed a Commission on the Reorganization of Secondary Education. Among other things,

the Commission was to formulate statements about aims, efficient methods, and kinds of materials, so that each subject of study might best serve the need of high-school pupils; to place the needs of the high school before all agencies for the training of teachers for positions in high schools; and to secure college entrance recognition for such courses as were desired by high-school pupils. Investigation has shown that the great majority of students in high school do not continue their education in college, and hence the college-preparatory function of the high school has become increasingly of less importance. In 1890 there were 435 college, university, professional, and normal students to each 1,000 secondary school students, whereas by 1922 this number had dropped to 233. In 1930, out of every 1,000 of the adult population, there were 23 persons with a college degree and 102 who had graduated from high school but not from college. For the Catholic secondary schools statistics are not available, but it is certain that the majority of their pupils do not go on to college.

The Commission consisted of fourteen committees, most of which were concerned with the teaching of one subject or group of subjects. A general report, issued in 1918 on *Cardinal Principles of Secondary Education*, put forth a strong plea for judging secondary education as important in itself and not merely as a stepping-stone to higher education; and for a broader curriculum to meet the needs of the day. Objectives were set up as follows: (1) health; (2) command of the fundamental processes; (3) worthy home-membership; (4) vocation; (5) civic education; (6) worthy use of leisure; and (7) ethical character. This report has had an important influence in shaping Catholic as well as public secondary education. The Catholic conception of what is involved in the last objective would differ considerably from that held by the general public, but otherwise these objectives have been of service in the formulation of Catholic secondary school policies. Notwithstanding the broadening of the purposes of secondary education, the high school still remains to some extent a selective institution. The central or diocesan Catholic high school approximates the public high school in character and purpose more closely than do the private academies and college-preparatory schools.

Renewed Efforts in Secondary Education. Within the last two decades Catholic secondary education has had a remarkable growth, having outstripped the growth of public secondary

schools during the same period of time. Their increase since 1915 is indicated in Table XI.

TABLE XI
DEVELOPMENT OF CATHOLIC SECONDARY SCHOOLS,
1915-1930.*

Year	Schools	Teachers	Students
1915	1,276	2,505	74,538
1920	1,552	7,915	129,848
1922	2,129	9,970	153,679
1924	2,181	11,910	185,098
1926	2,242	13,242	204,815
1928	2,129	13,489	225,845
1930	2,123	14,307	241,869

**Directory of Catholic Colleges and Schools, 1932-33*, p. 110.

These statistics indicate an increase of 66.4 per cent in the number of secondary schools; of 471 per cent in the number of teachers; and of 224.5 per cent in the number of students. Members of Religious Communities constitute the great majority of teachers engaged in secondary schools, 139 different Communities being listed in 1932-33, and contributing 12,217 teachers, as against only 2,090 lay teachers. The decrease that is noticed in the number of schools since 1926 is probably due to reorganization and consolidation of small schools. Since the great increase in popularity of the public high school, private high schools in general have declined rapidly in numbers. In 1889-90 there were 68.13 per cent of all secondary pupils enrolled in public high schools and 38.87 per cent in private schools; in 1924-25 the figures were 91.60 in the public schools and only 8.40 in private high schools. Thus the Catholic high schools alone, in the general group of private high schools, have not only maintained their existence but have grown very remarkably.

Summary. Catholic secondary education in the United States had a very early origin. Indeed, the earliest educational efforts were to establish secondary schools in the English-speaking colonies. For many years there was little separation of secondary education from elementary or higher, the purpose being in many schools to give as complete an education as was desired. This condition existed in both the boys' schools and the girls' academies. During the decade 1900-1910 secondary education in Catholic schools became more distinctive. Since 1915 Catholic secondary education has had a remarkable growth in numbers of

students and schools. New types of schools have been developed in recent years, especially the diocesan or central high schools. With increase in enrollment have come changes in purpose and changes in curriculum. As yet, Catholic secondary schools care for only a portion of Catholic adolescent youth.

QUESTIONS AND EXERCISES

1. Explain the differences that you find between the Latin grammar schools and the academies.
2. How do you account for the lack of distinction between secondary and higher education that was so evident early in the nineteenth century?
3. Why did this condition persist longer in Catholic schools?
4. Evaluate the typical curriculum of the girls' academies of the period 1850-60.
5. Explain the steps in the evolution of the modern Catholic high school.
6. Why have there been more opportunities for the secondary education of girls in Catholic schools than of boys?
7. Explain the significance of the founding of the Roman Catholic High School in Philadelphia.
8. Name and explain the chief differences between secondary schools for girls and those for boys up to 1900.
9. What can the reorganized school system do better than the old 8-4 plan?
10. How do you explain the slowness of reorganization of the Catholic school system?
11. Contrast the general condition of Catholic secondary education of 1850 with the condition at present.
12. Trace the main steps in the development of the secondary curriculum.

TOPICS FOR INVESTIGATION AND REPORT

1. The history of Catholic secondary education in your city.
2. The work of a college-preparatory school of the present compared with that of Georgetown of 1850.
3. The principles of the junior high school organization.
4. Life in a girls' academy in 1850 and at present.
5. The after-school careers of Catholic high school graduates.
6. The purposes of Catholic secondary education as seen in reports and addresses to the National Catholic Educational Association.

SELECTED READINGS

Advisory Board—"Catholic Secondary Education in the United States", *Catholic Educational Review*, 10:204-23 (October, 1915).

Report by a committee of the National Catholic Educational Association on the condition of secondary education at that time.

Brown, Elmer Ellsworth, *The Making of Our Middle Schools* (New York: Longmans, Green and Co., 1902).

Though old, this is a standard work on the subject. See pages 323-30 and 398-400 for developments in Catholic schools.

Brunowe, Marion J., *A Famous Convent School* (New York: The Meany Co., 1897).

Description of Mount St. Vincent School (New York).

Burns, C. S. C., Rev. James A., *Catholic Education: A Study of Conditions* (New York: Longmans, Green and Co., 1917).

Chap. VI on high schools for boys; Chap. II, secondary education of girls.

———, "Catholic Secondary Schools," *American Catholic Quarterly Review*, 26 : 485 ff. (July, 1901).

A survey of secondary schools at that time.

———, "A Report on High Schools," *Catholic Educational Review*, 2 : 604-26 (September, 1911).

The condition and work of high schools in 1911.

Campbell, Rev. Paul E., The Central Catholic High School," *Homiletic and Pastoral Review*, 29 : 1294-1300 (September, 1929).

A general discussion of the central high school as the solution of many of the problems of secondary education.

Cubberley, E. P., *Public Education in the United States* (revised edition, Boston: Houghton Mifflin Co., 1934).

Chaps. VIII, XVI, and XIX cover the rise of the public high school, the reorganization leading to the junior high school, and the expansion of secondary education.

Eleanore, C. S. C., Sister, *On the King's Highway* (New York: D. Appleton, 1931).

History of the Sisters of Holy Cross; has various references to the academy at Notre Dame, Indiana.

Francis de Sales, F. S. C., Brother, *The Catholic High School Curriculum: Its Development and Present Status*, Ph. D. Dissertation, Catholic University of America, Washington, D. C. (1930).

Friesenhahn, Sister M. Clarence, *Catholic Secondary Education in the Province of San Antonio: Its Development and Present Status*, Ph. D. Dissertation, Catholic University of America, Washington, D. C. (1930).

Goebel, Rev. Edmund J., Ph.D., "A Study of Secondary Education During the Colonial Period Up to the First Plenary Council of Baltimore, 1852." (Benziger Brothers, 1937).

Graham, Hugh, "A Prospectus of the First Catholic Girls' Academy in Illinois," *Mid-America*, XV : 110-12 (October, 1932).

A typical prospectus of about 1833.

———, "Ste. Genevieve Academy: Missouri's First Secondary School," *Mid-America*, XV : 67-79 (October, 1932).

A public school though the inhabitants were mainly Catholic.

Henry, Rt. Rev. Hugh T., "The Roman Catholic High School of Philadelphia, Pennsylvania," *National Catholic Educational Association Bulletin*, I : 59-64 (1904).

A good description of the origin and work of the first central Catholic high school by the then president of the school.

Kandel, Isaac L., *History of Secondary Education* (Boston: Houghton Mifflin Co., 1930).

A good description of the development of public secondary education in this country is found in Chap. IX.

Knight, Edgar W., *Education in the United States* (revised edition, Boston: Ginn and Co., 1934).

Chap. XIII is devoted to the rise of the public high schools.

Kohlbrenner, Bernard J., "Catholic Girls' Secondary Schools: Their Origin and Formative Years," *Thought* (September, 1935).

Primarily concerned with the character of the school work and the organization of the curriculum as found in the academies of the Religious of the Sacred Heart, the Sisters of Loretto, the Ursulines in New Orleans, and the Ursulines in Brown County, Ohio.

Maguire, S. M., William P. A., *Catholic Secondary Education in the Diocese of Brooklyn*, Ph. D. Dissertation, Catholic University of America, Washington, D. C. (1932).

McClancy, Rt. Rev. Joseph V. S., "The Beginnings of a Diocesan High School System," *National Catholic Educational Association, Bulletin*, XXIV : 399-414 (1927).

The plan for free secondary education in Brooklyn.

McGucken, S. J., Rev. William J., *The Jesuits and Education* (Milwaukee: The Bruce Publishing Co., 1932).

Chap. VIII is concerned with the evolution of the Jesuit high school as an institution; Chap. X is devoted to the curricular development and extra-curricular activities.

McNally, Rt. Rev. William P., "The Condition of Secondary Education," *National Catholic Educational Association Bulletin*, XXIII : 249-58 (1926).

The progress that has been made and the problems to be solved.

Monica, O. S. U., Sister, *The Cross in the Wilderness, A Biography of Pioneer Ohio* (New York: Longmans, Green and Co., 1930).

The establishment of the Ursulines at Brown County, Ohio, and the life and work of the times; one of the best descriptions of an academy of the last century.

Murphy, Rev. John T., "Catholic Secondary Education in the United States," *American Catholic Quarterly Review*, XXII : 449-64 (July, 1897).

Shows the necessity of differentiating secondary education from higher, and discloses conditions existing at that time.

Rooney, Rev. John R., *Curricular Offerings of Catholic Secondary Schools: An Examination of 283 Institutions*, Catholic University of America, *Educational Research Monographs*, Vol. VI (May 15, 1931), No. 4.

CHAPTER XI

HIGHER EDUCATION

Rise of Early Colleges for Men: Example of Georgetown. The success that eventually crowned the efforts of the Jesuit Fathers, in the founding of Georgetown College in 1789, was followed by similar efforts in many parts of the new republic. The new conditions of relative liberty and security for Catholics, together with their increasing numbers, gave an impetus to the establishment of higher schools. Most of these, especially in the East, were patterned after the model of Georgetown, in matters of curriculum, organization, and administration.

The French Revolution drove a number of refugees to this country, among whom were members of the Society of Saint Sulpice, an Order devoted to the education of secular clergymen. These priests, as has been narrated, founded St. Mary's Seminary, Baltimore, in 1791, the first of the Catholic seminaries. Early in the next century they began St. Mary's College, in Baltimore, which continued until 1852, the time when the Jesuits began Loyola College. The Sulpicians were also interested in the establishing of a college at Emmitsburg, Maryland, which became known as Mt. St. Mary's. The founder of this school was the Rev. John Dubois, later Bishop of New York. The control of Mt. St. Mary's passed from the Sulpicians to the diocesan clergy in 1826.

Besides Georgetown, the Jesuits were instrumental in opening a number of other colleges in the East, some of them but temporary ventures, some permanently successful. Father Anthony Kohlman, S. J., began Washington Seminary in Washington, D. C., in 1821, as a means of educating scholastics, but it was also open to lay students. It was ordered closed by the General of the Society in 1827 because fees were charged to students, a practice contrary at that time to the rules of the Order. Father Jeremiah Keily, S. J., who had been president of the school, and had left the Order, then opened Washington College, also in the capital city. This was only a temporary success. Washington Seminary (later called Gonzaga College) was reopened, and

continued as a college until 1874, since which time it has been a high school. The Jesuits also began a school in Frederick City, Maryland, called St. John's Literary Institute, in 1828, which was very successful for a time but which was closed in the 1860's. A permanently successful foundation was made in New England with the opening of Holy Cross College, Worcester, Massachusetts, in 1843. A charter was withheld from the college for many years, during which time degrees were given by Georgetown. Bigotry on the part of the legislature having died down, a charter was granted in 1865. Before 1850 the Jesuits had also established the College of St. Francis Xavier in New York City (1847), St. John's College, Fordham, New York



KEATING HALL, FORDHAM UNIVERSITY

(1841), St. Louis University, St. Louis, Missouri (1823), St. Xavier's College, Cincinnati, Ohio (1840), St. Charles College, Grand Coteau, Louisiana (1837), and the College of the Immaculate Conception, New Orleans, Louisiana (1847). They had also taken charge, for various periods of time, of the teaching in St. Joseph's College, Bardstown, Kentucky, and St. Mary's College, Marion County, Kentucky. They opened St. Aloysius College in Louisville, Kentucky, in 1848, but it lasted only till 1852. In 1848 they reopened Spring Hill College, in Alabama, which had been begun by Bishop Portier in 1830 and they have conducted this ever since.

Other Foundations. Several other religious teaching bodies founded successful colleges for men before 1850. In 1841 Father Edward Sorin, of the Congregation of Holy Cross, with

a few companions came to the State of Indiana on the invitation of Bishop de la Hailandière. They eventually were established in the northern part of the State where they began the well-known University of Notre Dame du Lac, in 1842. A charter was secured in 1844. Nearby the Sisters of the Holy Cross were established and they began an academy which in time was developed into St. Mary's College for women.

The Benedictines successfully established St. Vincent's College at Latrobe, Pennsylvania, in 1846. This branch of the Benedictines was from Bavaria. The original purpose of their school was the preparation of young men for the priesthood but lay students were also admitted.

The Augustinian Fathers founded St. Thomas of Villanova College, outside Philadelphia, in 1843. No degrees were granted till 1855, and the school was temporarily closed from 1857 to 1865. Since then it has had continued success.

Franciscan Brothers began St. Francis College at Loretto, Pennsylvania, in 1850. They had difficulties in securing a charter but eventually obtained one in 1858, and their position was thus rendered more secure.

The Lazarists, or members of the Congregation of the Mission, began St. Vincent's College at Cape Girardeau, Missouri, in 1844. It had a checkered history, being at various times exclusively for ecclesiastical students or secular students, and at times for both groups. Since 1900 St. Vincent's has been a school exclusively for members of the Congregation of the Mission.

Father Samuel C. Mazzuchelli, the Italian Dominican missionary, began St. Dominic's College, at Sinsinawa Mound, Wisconsin, in 1846, but it was closed in 1866. Later on it was reopened as St. Clara's College for women. The Dominicans had previously begun St. Thomas College in Kentucky, in 1807. This school, like so many others, was only a temporary success, it being closed in 1820.

Diocesan Colleges. The chief factor in the establishment of colleges for men was the work of the various teaching Orders. But the bishops of the time also made efforts to establish colleges for their own dioceses. In some instances these colleges were regarded primarily as preparatory schools for diocesan seminaries, but in most of them lay students were also admitted. Almost all the bishops of the time tried to establish colleges under their own control unless there were colleges in charge of teaching Communities in their dioceses. Many of these diocesan colleges were later transferred to the teaching Congregations.

Bishop Benedict Flaget of Kentucky, who had been for many years at Mt. St. Mary's, Emmitsburg, was a hearty supporter of higher Catholic education. He encouraged Father George Elder in establishing St. Joseph's College, in 1819, and Father William Byrne in opening St. Mary's College, in 1821. Neither has survived to our day as a senior college. The former is now a high school conducted by the Xaverian Brothers, while the latter is a junior college in charge of the Resurrectionist Fathers.

In Alabama, Bishop Portier established a college at Spring Hill, in 1830. Diocesan priests were first in charge, but they were followed by Fathers of Mercy and Eudist Fathers. In 1847, Jesuits from France took control and it has since been conducted by them.

Bishop Edward Fenwick established the Cincinnati Athenaeum in 1831, and the Jesuits assumed the direction of the school in 1840, when it became known as St. Xavier's College.

In 1839 Bishop Frederick Résé secured the incorporation of the College of St. Philip Neri in Detroit. Two Belgian Oratorians assisted the Bishop in the school. The building was destroyed by fire in 1842 and was never reopened.

Bishop Simon William Bruté, of Vincennes, was a staunch believer in Catholic education. He established St. Gabriel's College in 1836, he and his priests teaching and living with the students. A seminary was opened in connection with the college. Eudist Fathers from France assumed control of the college later, but it was closed in 1846.

The Diocese of Chicago had the University of St. Mary's of the Lake, begun by Bishop Quarter in 1846. The Holy Cross Congregation had control for a number of years, until 1861. The school was closed in 1866.

In New York, Bishop John Hughes established St. John's College at Fordham in 1839. It was opened in 1841 with the Rev. John McCloskey, later the first American Cardinal, as president. In 1846 the Jesuits from St. Mary's, Kentucky, took over the college.

There was no permanent Catholic college in Philadelphia before 1850. Bishop Francis Kenrick encouraged Father Jeremiah Keily in establishing Laurel Hill College, but this was unsuccessful.

Colleges were also in existence temporarily before 1850 in Wilmington, Delaware (St. Mary's College, 1839-63), Richmond, Virginia (1841-46), Rochester, New York (Sacred Heart College, 1848-52), and Buffalo (St. Joseph's College, 1849-61). Since

1861 the last named has been a high school of the Christian Brothers. This institution as well as Sacred Heart College were begun by Bishop Timon. In Boston, the Jesuits began Holy Cross College, after Bishop Fenwick had started a classical school in the basement of the cathedral. In New Windsor, Maryland, there was a college (Calvert College) begun by a layman, Andrew H. Baker, in 1845, but it was closed in 1873. A small college, St. Andrews, was in existence in the Diocese of Little Rock for about seven years up to 1858, and there was likewise a temporary one in Willamette, Oregon, for about a decade after 1843.

Summary of Development to 1850. Between 1789, the date of the founding of Georgetown College, and 1850, thirty-eight Catholic colleges for men were established in the United States. Eight of these did not survive to the end of the period, so that in 1850 there were thirty in existence.¹ The greater number of these colleges were in the eastern States, but there were several in the Mid-West. No permanent institution was founded up to this time in the far west. Of the thirty-eight that had been begun, only eleven have survived as colleges or universities to the present time. These are Georgetown, Mt. St. Mary's, Holy Cross, Fordham, St. Francis, Villanova, St. Vincent's, Notre Dame, St. Louis, Xavier, and Spring Hill.

Characteristics of Early Colleges. Most of the early colleges were very small indeed. Georgetown had sixty-six students in 1792; Notre Dame in 1850 had sixty-nine including thirteen students in theology. In several of the schools, in the beginning, practically all the teaching was done by one man, as in the instance of St. Mary's College, Kentucky, where Father William Byrne for a time constituted the entire faculty. In Charleston, Bishop England did most of the teaching in his Philosophical and Classical Seminary. Separate quarters for these primitive schools were frequently lacking, and instruction was given either in private residences or in the basements of churches. St. Mary's, in Kentucky, was begun in an abandoned distillery.

The purpose of these colleges was generally two-fold: the preparation of young men for the seminaries, and the giving of general education for secular students. Father Sorin's description of Notre Dame as "a seat of learning, religion, and of good morals" would be generally applicable to all Catholic colleges of

¹Sebastian A. Erbacher, O. F. M., *Catholic Higher Education for Men in the United States, 1850-1866*, Ph. D. Dissertation, Catholic University of America, Washington, D. C. (1931), p. 116.

the time. In the Protestant colleges the primary, and sometimes the sole purpose was to provide a learned or literate ministry. In all the colleges of this time there was a great variety of subjects



ORIGINAL BUILDING, NOTRE DAME UNIVERSITY

taught, ranging from simple elementary material through classical and philosophical studies. As has been seen in Chapter X, there was little distinction made between secondary and higher education. The simple character of many of the first colleges is revealed in a letter from Father William Byrne to Bishop Flaget. He pointed out that all he needed to found a new college was a horse and ten dollars for travelling expenses. The cost of tuition in such schools was generally small, ranging from \$100 to \$200, but much of this could be paid in farm produce in the frontier colleges, or by manual labor.

Many of the early colleges never advanced beyond the experimental stage; many indeed were never chartered to grant degrees. Of those in existence in 1850, eighteen were chartered, and five had the rank of universities.² The State legislatures were frequently very generous in chartering institutions. Father Augustus Thébaud, S.J., a French Jesuit who began teaching in this country at St. Mary's College, Kentucky, and who

²Francis Patrick Cassidy, *Catholic College Foundations and Development in the United States (1677-1850)*, Ph. D. Dissertation, Catholic University of America, Washington, D. C. (1924), p. 96.

later went to Fordham, spending in all more than forty years in the United States, pointed out that St. Mary's might grant to "some of our hopeful students or to respectable gentlemen of the country the high-sounding degrees of Ph.D., L.L.D., D.S.T. (Doctor Sacrae Theologiae), or even in a more humble way the degree of Dr. Mus., though none of us knew how to sing or play on any instrument."³ This same critic noted that *Appleton's Cyclopaedia* in 1881 listed 343 colleges and universities, 72 of which were regarded as universities, and he called this condition "in all conscience ludicrous enough".⁴

The close of the scholastic year and the celebration of holidays were enthusiastically observed in these early colleges. In the celebration of Independence Day at Spring Hill College, in 1850, the program included:

- 9:00 A. M.—Reading of the Declaration of Independence.
- 9:30 —Speeches by three members of the Philomathic Society.
- 11:00 —Discourse on Mental Philosophy.
- 11:30 —Dialogue by the Thespian Society.
- 12:30 P. M.—Recess and Refreshment.
- 2:00 —Lecture on Natural Philosophy and Chemistry, accompanied by Experiments.
- 3:30 —Distribution of Premiums for June.⁵

Curriculum. The tradition of higher education in America as in Europe was in favor of the classics. Most of the early Catholic colleges followed this tradition. But there was also a tendency to introduce the more utilitarian subjects. Thus, the first catalogue of the University of Notre Dame, issued in 1851, stressed bookkeeping because of its importance. In most of the stronger Catholic colleges two fairly distinct courses were developed, the classical and the English or commercial course. In all the colleges of the time, both Catholic and non-Catholic, the stress was put on the classics. Latin was a required subject almost always, and Greek was also generally required in the classical course. To these were added English, some mathematics, later a little science, modern foreign languages, and philosophy. The most important changes in the American college curriculum came after the Civil War.

New Colleges, 1850-1866. After 1850 there was a great in-

³Augustus J. Thébaud, "Forty Years in the United States of America," United States Historical Society *Monograph Series*, Vol. II, p. 325.

⁴*Ibid.*, pp. 325-26.

⁵Michael J. Kenny, S. J., *Catholic Culture in Alabama: Centenary Story of Spring Hill College, 1830-1930* (New York: The America Press, 1931), p. 163.

crease in the number of Catholic colleges for men. Between that year and 1866, fifty-five new institutions were founded. Twenty-five of these had a very short history, but thirty of them survived until 1866. Thus in 1866 there were sixty Catholic colleges for men in existence, and thirty-five of these possessed charters. The control over these colleges was distributed as follows: Jesuits, 19 colleges; diocesan priests, 10; Christian Brothers, 7; Franciscans, 5; Benedictines, 4; laymen, 3; Lazarists, 2; Brothers of Mary, 2; Brothers of the Sacred Heart, 2; and one each for the following communities; Augustinians, Congregation of Holy Cross, Marists, Trappists, Viatorians, and Xaverian Brothers.⁶

Of the fifty-five colleges that were founded during the period from 1850 to 1866, eighteen have survived to the present time. These are: the University of Dayton; St. Joseph's College, Philadelphia; Loyola College, Baltimore; Manhattan College, New York; Seton Hall College, South Orange, New Jersey; Niagara University, Niagara, New York; St. Bonaventure's College, Allegany, New York; St. Francis College, Brooklyn; Boston College; St. John's University, Collegeville, Minnesota; St. Benedict's College, Atchison, Kansas; Quincy College, Quincy, Illinois; Marquette University, Milwaukee; St. Viator's College, Bourbonnais, Illinois; St. Mary's University, San Antonio; Santa Clara University; San Francisco University; and St. Mary's College, Los Angeles. The Society of Mary has control of two of these (Dayton University and St. Mary's University in San Antonio); the Jesuits have six (St. Joseph's, Loyola, Boston College, Marquette, Santa Clara, and San Francisco University); the Christian Brothers have two (Manhattan and St. Mary's, near Oakland); the Benedictines have two (St. John's in Minnesota, and St. Benedict's); the Franciscans, three (St. Francis, St. Bonaventure and Quincy College); the diocesan clergy have one (Seton Hall); the Vincentian Fathers have one (Niagara); and the Viatorian Fathers, one (St. Viator's).

By the time of the Civil War, therefore, Catholic higher education had been well provided for in all sections of the country. New colleges had been established in the populous East, and beginnings had been made in the far West.

Comparison with Other Denominations. Before the Civil War, the principal factor in the establishment of institutions of higher education was religion. A few attempts to establish higher

⁶Erbacher, *op. cit.*, p. 116.

schools were made by various States or by groups not actuated by religious motives, but such institutions were very few in comparison with the number of denominational colleges. All the earliest colleges sprang from religious motives. Nine colleges were established in colonial times, and all but one of them were under the control of various denominations. President Clap of Yale, in 1754, called colleges "societies of ministers," since the colleges were primarily institutions for the preparation of ministers for the various Protestant churches. The breaking away of sects from parent-churches had the effect of stimulating the growth of denominational colleges. In eight of the States foundations were made for State universities prior to 1826, but this type of institution was seldom found until after 1840, when it came to be more generally established in the Mid-West, as later on in the far West.

Catholics had neither the largest nor the smallest number of denominational colleges before the Civil War. They were surpassed, in 1860, by the Presbyterians, who maintained 49 permanent colleges with charters enabling them to grant degrees; by the Methodists, who had 34 colleges; the Baptists, with 25; and the Congregationalists, with 21. They were followed by the Episcopalians, the Lutherans, the Disciples, and other groups. At this time, Catholics had 14 permanent colleges established with charters giving the right of conferring degrees.⁷

Development Since the Civil War. Up to 1865 there were 29 permanent Catholic colleges for men established. In 1930 there were 73 such institutions listed. Their increase since 1865 has been rather uneven, as follows: 1865-1870, 1 college; 1870-1880, 10 colleges; 1880-1890, 10 colleges; 1890-1900, 7 colleges; 1900-1910, 7 colleges; 1910-1920, 6 colleges; and 1920-1930, 2 colleges. Catholic colleges for men are now found in all sections of the country, and many of them rank as universities. According to the *Directory of Catholic Colleges and Schools* for 1932-33, the teaching Order having control of the largest number of men's colleges and universities was the Society of Jesus. This Society had 25 institutions of higher education. The Benedictine Fathers had 12 colleges; the Brothers of the Christian Schools, 5; the Vincentian Fathers, 4; the Congregation of Holy Cross, 3, and the Society of Mary, 2; seven were under diocesan

⁷Donald G. Tewksbury, *The Founding of American Colleges and Universities Before the Civil War*, New York, Teachers College (Columbia University) Contributions to Education, No. 543 (1932), p. 69.

control; and others were in charge of several other teaching Communities.

Curriculum Development. The subjects with which the early colleges began remained the basic materials of instruction for several generations. The classics and English constituted the common educational fare in most colleges; but, as has been said, the student usually had a choice between classical and commercial studies. The Jesuit schools were more attached to classical education than most of the others. Besides Latin and English, religion was generally a regular subject of the curriculum; although in some colleges, for a long time, religious instruction was not given directly but was afforded by various religious activities. Modern languages, some science and mathematics, history, and philosophy were rather generally taught in the men's colleges during the middle of the last century.

It must be remembered that for many years there was a good deal of secondary and even elementary instruction in Catholic colleges. The six-year course at Notre Dame persisted till 1863; in the Jesuit schools the separation of secondary and higher education was not made until about 1910. Along with the gradual abolition of secondary teaching in the colleges, there was also a tendency to bring advanced subjects down to earlier years of the college course. At the University of Notre Dame, philosophy, a strictly senior subject, was offered to juniors in 1873, and in 1899 it began to be studied by sophomores. Economics was introduced there in 1900 as a junior course, but in 1917 it was made accessible to sophomores. This tendency, affecting as it did many subjects in the curriculum, manifested itself in non-Catholic as well as Catholic colleges.

This shifting of subject matter has been accompanied by a general decline in the classics. The decline at Notre Dame is probably representative of what occurred in many other colleges. In 1898 there were 40 hours of Latin study prescribed; in 1908, this had been reduced to 32 hours; in 1918, to 22 hours; and in 1933, there was no prescribed amount of Latin. The amount of Greek required had declined gradually to 16 hours by 1918, the last year in which it was prescribed.

The place formerly occupied by the classics was filled by additional courses in English and philosophy, and by the social sciences. In 1906, there were only four departments in the College of Arts and Letters of the University of Notre Dame; by 1930 they had been increased to fourteen departments. The most striking curriculum changes have been made since 1900.

In many instances departments of the original arts colleges were grouped to form separate schools or colleges of the growing universities. Colleges of science, engineering, journalism, business, and others had their origin in single courses offered in the older colleges.

With respect to choice of studies, the original practice was to allow simply a choice between the curricula that were offered, usually the classical and the commercial. "Extra" courses were frequently given in the colleges of 1850-1860, especially in the modern languages and the fine arts. Extra tuition was usually charged for instruction in these, since they were not part of the regular curriculum. About 1865 some options began to appear in respect to subjects that were not prescribed, especially in the upper years. Finally, the present system of major and minor subjects was introduced between 1895 and 1915.

Methods of Teaching. Since colleges were partly developed from secondary schools, they were accustomed to use methods of teaching that were formulated originally for the lower schools. Until recent years college teaching was largely textbook teaching. Even in those colleges and universities that possessed good libraries, students were sometimes not allowed to make use of certain books which were kept only for the faculty. In consequence, textbooks were thoroughly taught and studied, and a premium was thus placed on memorization. In the natural sciences, with the use of apparatus, and with lecture-demonstrations by the professor, more natural methods of instruction gradually came into use. The next step was to provide opportunities for laboratory experiments by the students themselves. This, however, was a comparatively recent change.

Outside of the Jesuit schools, instructors were usually free to follow their own preference in the matter of methods. In Jesuit schools the method set forth in the *Ratio Studiorum* has been closely followed in the teaching of Latin (for which it was intended) and less closely in other subjects.

All Catholic colleges of a generation or two ago gave more prizes and rewards for work done by students than is done now. These were usually distributed at the commencement exercises which closed the scholastic year. The distribution of premiums was often preceded by a public examination of students which frequently lasted for several days.

College Life. Discipline in Catholic colleges has uniformly been more firm than in non-Catholic institutions. Until near the

end of the last century all students in colleges lived a common, democratic life, sleeping in large dormitories, studying in the common hall, and taking their meals in the common dining room. In 1888 the University of Notre Dame erected the first student residence hall on a Catholic university campus. The innovation of private rooms for students was a success, and other institutions followed the precedent. But the new system demanded new regulations for student life; new house rules and campus rules were developed as well as a system of prefecting in student halls. In some colleges, students have been allowed to share, to a certain extent, in the responsibility for the government and discipline.

Catholic colleges never failed to utilize religion as the motivating factor in conduct. Punishments have been used when necessary, but the appeal has always been to principles of right living. Religious devotions and services have ever been utilized to mold the student's character. Early rising and early retiring with a full day's program in between these two periods was the common life of the older colleges.

Extra-curricular activities were organized early in Catholic colleges for men. These were primarily of two types, literary and religious. The Sodality of the Blessed Virgin was first organized at Georgetown in 1810 and later on in the other Jesuit colleges. There were many other societies which fostered devotion to Our Lord or to special saints. In 1856 the Nocturnal Adoration Society was organized at Notre Dame; the St. Joseph's Society was founded to foster the virtue of purity in students. Spiritual retreats were conducted in all Catholic colleges.

Literary societies flourished in Catholic colleges during all of the nineteenth century. There was keen ambition for oratorical and debating proficiency, and the annual commencement exercises and other occasions afforded abundant opportunities in this way. Long orations both in English and foreign languages were very common. Poetry competitions and debating contests attracted large numbers of students.

Intercollegiate athletics which to-day constitute such an important part in the life of colleges and universities were quite unknown in the early Catholic colleges. It was not until near the turn of the last century that the organization of teams to engage in contests with other schools began. And it was all very simple in the beginning, a few players and a coach. But such contests became so popular not only with the schools but also

with the public at large that within a generation they have grown to the large proportions now observable.

Physical exercise and development which are now secured by college students through well-organized programs of physical education were frequently obtained in the early colleges in manual labor around the college. Work on college farms was one of the means of paying tuition in some of the primitive schools. Calisthenics were introduced in some colleges, and military training also afforded a means of physical development. But well-rounded programs of physical education are a very recent development.

Journalism, music, and dramatics are other forms of extra-curricular activities which are found in all Catholic colleges today. School papers, musical organizations such as bands, orchestras, and singing clubs, and dramatic societies formed a means of supplementing class work, and also of providing college entertainment, especially at the commencement exercises at the close of the scholastic year. Many of the plays were very long, and were frequently given in Latin or some other foreign language.

The University Ideal. Until quite late in the last century most American schools of higher education were not clearly classified as colleges or universities, the two terms being used indiscriminately. The history of higher education has shown that the universities developed from the earlier colleges. This applies to all the universities of today with one or two exceptions. Harvard, Yale, and most of the others, non-Catholic as well as Catholic, began as plain little colleges. The college in Europe was originally a residence hall, which gradually took on teaching functions; the university was the all-important institution, as it is still in the continental countries. In England, however, the colleges assumed more importance, the university being the degree-granting institution, while the teaching and studying are done in the various colleges. Thus, at Oxford there are a great many colleges, each quite independent of the others as regards history, endowment, faculty, and other essential features. The earliest colleges in colonial America were patterned after the English models; Georgetown was planned after the English Jesuit colleges on the continent. Harvard was founded by men who had been educated at Cambridge in England. Hence, the original colleges gave a liberal education as it was understood at that time. In a sense this was also a professional education inasmuch as it prepared men for the Protestant ministry. In

the Catholic educational scheme, the preparation of priests was to be cared for in the ecclesiastical seminaries, not in the general colleges. The typical European university consisted of the faculties of arts (including philosophy), law, theology, and medicine, general and professional education being thus included.

Toward the middle, and especially during the latter half, of the last century another idea came to be added to the concept of the university. This was the idea of research or the advancement of knowledge, and it originated in the German universities. In time it became customary for American scholars to go to Germany to finish their education, and especially to win the doctor's degree. Even before this development, however, the original colleges had begun to change. The monopoly of the classics was beginning to give way to the study of other subjects, especially the sciences. Eventually new degrees were added to the original A. B., such as the B. S., and the Ph. B., the latter being given for studies in languages and the social sciences. Also, graduate instruction was provided leading to the A. M., the M. S., and the Ph. D. degrees. The first American Ph. D. was granted by Yale in 1861.

Beginnings of Change in Catholic Colleges. It has already been stated that almost from the beginning there was an attempt to satisfy the cultural and the utilitarian demands of students in Catholic colleges through the two basic courses offered, the classical and the commercial. The changes which were in progress in many Catholic colleges and universities may be exemplified by the developments at the University of Notre Dame. The University was chartered in 1844 to "confer and grant, or cause to be conferred and granted such degrees and diplomas in the liberal arts and sciences and in law and medicine as are usually conferred and granted in other universities in the United States." This phraseology is typical of the charters granted to Catholic universities of the time and later. The first catalogue listed a literary course, and a special English course which became the Commercial Course in 1859, the literary course being referred to as the Classical Course after 1864. In 1866 a Science Course was introduced. In 1869 the Law Department, the first in Catholic universities, was organized. The Engineering Course, likewise the first in Catholic universities, was begun in 1874. An Electrical Engineering Course was added in 1896; Pharmacy, in 1898; Journalism, in 1898; four-year courses in Music and Architecture, in 1899; a four-year course in Chemistry, in 1905;

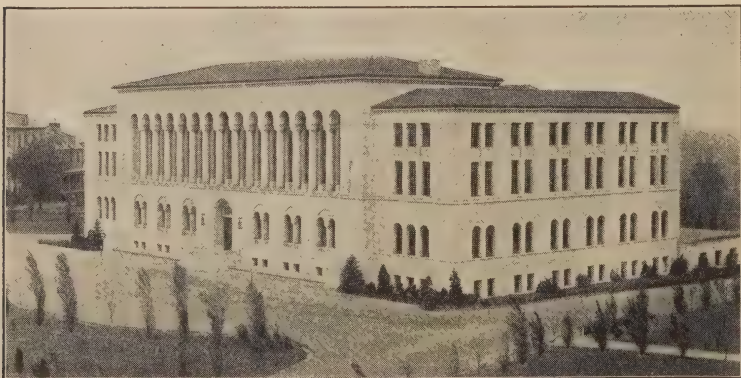
and finally, in 1921, the last of the colleges was organized, the College of Foreign Commerce.

In the meantime, graduate work had gone through a checkered history. It was first introduced in 1874, in a somewhat unorganized form. By 1891 it had disappeared, only to be revived in 1906, while the introduction of the summer session in 1918 stimulated graduate work. Since then graduate work has developed, leading to the Master's degree in many departments, and to the Ph. D. in a few. In many early universities the A. M. degree was very often granted to graduates who engaged in cultural work for a year or two after graduation, without any specified amount of study, the preparation of a thesis, or other exact requirements, thus becoming practically an honorary degree.

Emphasizing the Graduate Idea. Graduate study, with its attendant requirements of independent work, library and laboratory facilities, a well qualified faculty, and original research for the advancement of knowledge, received a great impetus in the United States in the organization of Johns Hopkins University in Baltimore, in 1876. Here the president, Daniel Coit Gilman, with the benefactions of Johns Hopkins, a Baltimore merchant, began a strictly graduate university; the undergraduate work remained relatively insignificant for many years. From Johns Hopkins this movement extended to universities such as Harvard, Yale, and others, and increasing endowments were sought and received for graduate work and research. Many universities, however, remained essentially colleges.

Origin of the Catholic University of America. The project of establishing a Catholic school of higher education which would specifically stress graduate work resulted in the foundation of the Catholic University of America, in Washington, D. C. The Fathers of the Second Plenary Council of Baltimore, in 1866, expressed the hope that there would be a Catholic university "where our young men, in an atmosphere of high thinking and plain living shall be more intimately conscious of the truth of their religion and the genius of their country; where they shall learn the repose and dignity which belong to their ancient Catholic descent, and yet not lose the fire which glows in the blood of a new people; to which from every part of the land our eyes may turn for guidance and encouragement, seeking light and self-confidence from men in whom intellectual power is not separate from bending knees of prayer." But the university did not become a reality for many years.

From the time of the Second to that of the Third Plenary Council there was considerable discussion about such an institution. The leadership in this discussion was taken by the Rt. Rev. John Lancaster Spalding, Bishop of Peoria, Illinois. He cherished the most exalted ideals of education, and, gifted with eloquence and literary power, exercised a great influence. In the Third Plenary Council he was a member of the committee on education and was most active in the important deliberations of that body. He had studied at Louvain University in Belgium, and hoped that it would become possible to erect a similar institution in this country. This hope was realized during the Third Plenary Council. During one of the meetings of the Council a letter was received from Mary Gwendoline Caldwell offering \$300,000 for the founding of a national Catholic university. Another gift of \$80,000 was made by her sister, Lina Caldwell; and Bishop Joseph Keane, the first rector of the University, toured the country seeking contributions, and thereby raised the endowment to \$800,000. As a result, the cornerstone of the School of Sacred Sciences, the first unit of the institution, was laid by Cardinal Gibbons in 1889, and the building was dedicated the following year. Schools of Philosophy, Law, and Letters and Sciences were founded in 1895, when lay students were added to the clerical and religious students. Besides the graduate schools, courses are also offered leading to undergraduate degrees.



THE LIBRARY, CATHOLIC UNIVERSITY, WASHINGTON, D. C.

The Catholic University of America is a Pontifical university, under the administration of the hierarchy, whose power is dele-

gated to a board of trustees composed of bishops, priests, and laymen. The president of the board is the chancellor of the university, and this office is held by the Archbishop of Baltimore, *ex officio*. The actual government is in the hands of the Rector of the University.

Affiliated with the Catholic University are a number of houses of study belonging to various Religious Communities. The Congregation of St. Paul the Apostle was the first to establish such a house near the University. The Marists and the Congregation of Holy Cross came in 1892 and 1895 respectively. Since then many others have become established in the vicinity, such as the Friars Minor, the Dominicans, the Oblates of Mary Immaculate, etc. From the beginning the internal discipline of the theological department of the University has been in charge of the Society of St. Sulpice. Trinity College for women was established near the campus of the University by the Sisters of Notre Dame de Namur, and many of the University professors have been on its teaching staff as lecturers. In 1911 the University established the Sisters College as a school for the preparation of teachers of the various Religious Communities. When the University began, it had a faculty of four members; the faculty now numbers over 130, and the student body about 3,000.

Professional Education. Until nearly the middle of the last century Catholic higher education offered few opportunities for professional preparation. Nor did the country as a whole have an adequate supply of good professional schools of law or medicine. The standards in both professions were lamentably low, and even until well into the nineteenth century few physicians possessed college degrees. The first medical school in connection with a university was opened at the University of Pennsylvania, in 1765. King's College (now Columbia) had one two years later, and Harvard organized a similar school in 1782. But the work done by students in the medical schools, as regards both quality and quantity, was very inferior. At Harvard the medical students pursued only two medical courses, and these for only four months, and took oral examinations. Even as late as 1870 the head of the medical school thought that written examinations were impracticable. Law schools were no better. The first university law school was founded at the University of Maryland, in 1812. Harvard established one in 1817, and Yale in 1824. Many others were established later, but the courses were often too short and the teaching haphazard.

Professional education under Catholic auspices was appar-

ently begun at St. Louis University, where a medical school was organized in 1836. An agreement was reached between the University and the Medical Society of St. Louis that the University should have a medical faculty, and the Society agreed to furnish the faculty from among its members. The first lectures were begun in 1842. This venture was not, however, to be permanent. When the Know-Nothing movement became strong in St. Louis, in 1854-55, it was recognized that it would be best for the medical school to be separated from the University, and this was done. The present medical school of St. Louis University dates from 1903, when the Marion-Sims-Beaumont Medical College became the medical department of the University. The first permanent Catholic medical school was founded at Georgetown, in 1851. Others were established at Creighton University, in 1892, Marquette University, in 1913, and Loyola, in Chicago, in 1915.

The first Catholic institution to establish a law school was likewise St. Louis University. This occurred in 1842, but the school did not survive. The first permanent law school was established in connection with the University of Notre Dame, in 1869. The following year, Georgetown opened its law school. Others followed, and, according to the *Directory of Catholic Colleges and Schools*, there were nineteen Catholic law schools in 1930.

Notre Dame organized the first engineering school in Catholic universities in 1874. The school began with a course in civil engineering, and to this were added courses in other branches of engineering, mechanical, electrical, and chemical. In 1930 Catholic universities had seven engineering schools.

Other professional schools have also been established. Pharmacy was introduced at Notre Dame in 1898, and dentistry at Georgetown in 1901. In the early part of the present century a number of business colleges appeared; by 1930 their number had increased to 20, the largest number of professional schools in Catholic universities.

During all this time a gradual improvement in the quality of professional education has been going on, involving extension and improvement in the pre-professional requirements, extension in the length of the professional course, and decided improvement in the teaching. For these results the professional societies deserve much credit, the American Medical Association, the Bar Associations and similar organizations having adopted important regulations governing their respective fields. In some universities many of the professional schools are of strictly graduate character, and the candidate for admission must possess the

bachelor's degree. This is not so true of Catholic universities, but they have lengthened very considerably the pre-professional requirements. In the law school at the University of Notre Dame, for example, up to 1917 any high school graduate was eligible for admission, whereas after 1928 three years of college study were required before the student would be registered in the law school. In medical schools the usual requirement is two years of liberal college work before admission. Before 1907 there was practically no way of determining the character of the work done in the medical schools, but since that date the American Medical Association has been classifying medical schools and thus indicating the worth of their programs. In that year less than six per cent of all physicians were graduates of high grade medical schools, but in 1925 more than 95 per cent came from the higher type of schools.

Graduate Work in Catholic Universities. Since 1920 graduate study has developed greatly in Catholic universities and colleges. Many causes have led to this, but the most influential has been the desire on the part of Religious teachers to take advanced work and secure at least the Master's degree. The increasing demand for State certification for secondary school teachers has also been a factor. Since 1928 an annual report on the status of graduate work in Catholic schools has been made by a committee of the National Catholic Educational Association, indicating the importance that is now attached to this phase of the university program.

From 1922 to 1933 the number of M. A. degrees conferred by Catholic schools increased from 343 to 729; the number of M. S. degrees increased from 25 to 104; and the number of Ph. D. degrees, from 35 to 63. In the case of the Ph. D. degree, however, there has been considerable fluctuation. In 1930, 94 were conferred; in 1931, 89; in 1932, 68; and in 1933, 63. There has thus been a definite tendency to restrict the granting of the highest degree. Also, fewer schools have granted this degree. In 1927 there were 19 such schools, but in 1933 there were only nine. From 1927 to 1933 the number of graduate students in Catholic schools increased from 2,839 to 4,922, about 43 per cent. The number of part-time students more than doubled during this period. The departments claiming the largest numbers of graduate students include English, philosophy, education, history, languages, and sociology. The M. S. degree appears to be earned by more students in chemistry than in any other science. Philosophy, education, and English claim the largest groups of

students for the Ph. D. The Association of American Universities, of which the Catholic University of America is a member, has had much to do with the standardizing of graduate work throughout the country.

The development of both professional and graduate study has thus resulted, in a number of Catholic institutions, in the attainment of the true university ideal.

Origin of Colleges for Women. The development of higher education for men in this country had little effect on the higher education of women until about 1825. From that time until about 1875 there was serious discussion of the possibility and practicability of advanced study for women, but for a long time there were hardly any educational opportunities for young women beyond what was offered in the high schools or academies of the time. The first higher schools for both men and women were Oberlin College (1833), Antioch College (1853), and the State University of Iowa (1856). Separate colleges for women were developed out of earlier academies. Some of the strongest of these academies were that of Emma Willard in Troy, New York, opened in 1821; Mt. Holyoke, begun by Mary Lyon in Massachusetts in 1837; and the Hartford Female Seminary, opened by Catherine Beecher in 1828. Many of the leaders of academy education for girls were frankly sceptical about college education for them. Emma Willard, in particular, doubted its practicability and value. On the other hand, there were those who favored the establishment of colleges for women that would be in no important respect different from those for men. There was fear that women would not be able to do the strenuous mental work required for classical education. There was also fear that a college education for women similar to college education for men would cause women to lose their distinctive characteristics and thus lessen their opportunities for marriage. But there was an insistent demand by the women themselves, and in the course of time women's colleges came to be established in many places. There is some question as to which was the first women's college comparable to colleges for men, but it appears that Elmira College, in Elmira, New York, has this distinction. It received its charter in 1855, and graduated its first class four years later. The increase in the number of women college students from 1890 to 1930 and their enrollment in various departments of higher institutions are indicated in Table XII.

TABLE XII

ENROLLMENT OF WOMEN IN UNIVERSITIES, COLLEGES AND PROFESSIONAL SCHOOLS OF THE UNITED STATES, 1890-1930.*

	1890	1900	1910	1920	1926	1930
Preparatory Departments	22,219	21,471	23,426	20,911	22,447	19,543
Collegiate Departments	20,624	36,051	61,139	128,677	247,793	311,842
Graduate Departments	409	1,719	2,866	5,775	12,341	18,185
Professional Departments	977	2,144	5,688	3,836	5,822	5,255
Total excluding Duplicates	53,831	61,385	104,701	187,528	313,163	367,341

*From Office of Education *Bulletin* (1931), No. 20, Vol. II, pp. 338-39.

Catholic Colleges for Women. There was a distinct tendency among Catholic academies for girls to expand their programs during the last quarter of the nineteenth century. More subjects were offered than formerly, and usually more difficult subjects. In some schools the program was so broadened as to make it necessary to add another year or two of work, and to admit post-graduate students. This was all part of the growing demand for higher education for women, although it did not yet bring about degree-granting colleges. At St. Mary's Academy, Notre Dame, Indiana, for example, post-graduate students were admitted as early as 1870. In another decade there were ten such



COLLEGE OF OUR LADY OF THE ELMS, CHICOPEE, MASS.

students out of the total of 94. Still another decade saw the development of a special group of studies for these girls, and in 1895, the post-graduate work was organized into a two year

period. Finally, in 1898, the first degree was granted by St. Mary's College. The work leading toward the degree was not very different from what was given in the older post-graduate department.

It appears that the first full four-year Catholic college for women was the College of Notre Dame, of Maryland, established in Baltimore by the School Sisters of Notre Dame, in 1895, which granted its first degrees in 1899. By the close of 1904 four other such colleges had been established: the College of St. Elizabeth, Convent Station, New Jersey; Trinity College, Washington, D. C.; St. Joseph's College, Emmitsburg, Maryland; and the College of St. Angela, now the College of New Rochelle, New Rochelle, New York. Between 1905 and 1915 there were 14 new colleges; in the next decade there were 37; and between 1925 and 1930, there were 19. Trinity College, in Washington, was the first to be founded as a complete college from the beginning. At first, the Sisters of Notre Dame de Namur planned to establish an academy near the campus of the Catholic University of America. The authorities of the University recommended instead that the Sisters establish a full college. Classes were opened in 1900 with a program consisting of mathematics, Church History, Latin, Greek, English, French, German, and ethics. To this original list have been added, psychology, Scripture, sociology, biology, botany, physics, chemistry, education, economics, philosophy, music, and other subjects. While most of the earlier colleges were developed from existing academies, in more recent years these have been surpassed in number by colleges without such historic development.

A marked contrast is seen between the colleges for women and those for men. It has been shown that the mortality among the earliest men's colleges was very high, many of them lasting for only a few years. This has not been true of the women's colleges, probably because they came at a time when there was more general interest in higher education. A few have assumed junior college status, but only one has become a secondary school.

Curriculum of Women's Colleges. The dissatisfaction with the intellectual training given in the academies for girls resulted in the adoption of a more rigorous program by the colleges. Religion, mathematics, modern languages, Latin, English, history, a little science, philosophy, and music, constituted the usual program of the academies. These branches were taken over by the colleges, expanded, and taught more thoroughly, while many other subjects and departments have been added. To the meta-

physics and natural theology that were offered in the academies after 1860 have been added logic, ethics, cosmology, ontology, and epistemology, to complete the philosophy department. Psychology appeared after 1915. The classics, which were prominent early in the present century, have since suffered a decline. Modern languages have gained in favor. New science courses have been introduced, but astronomy, and geology have lost favor. The social studies have become very popular in the colleges for women, as they have in all other schools. This movement practically dates from 1910. Vocational subjects, including education and home economics, and commercial subjects, have come into the curriculum since 1900.

Junior Colleges. Junior colleges began to appear in this country about 1902. They had several objects: to bring opportunities for higher education nearer to the homes of students; to care for the large number of students who could not spend four years in college; to give commercial and semi-professional training; and to help reduce the overcrowding of colleges and universities. The movement grew rapidly, and in 1930 there were 171 public and 279 private junior colleges. This new type of school has been most popular in the far West and South, particularly in California and Texas.

A number of Catholic junior colleges have been established, but some of them have advanced to senior college status, and some have disappeared. There are approximately 20 Catholic junior colleges, mostly in the mid-west States. They are usually small institutions, the majority having enrollments of less than 100. Some teaching Communities have made use of junior colleges for the education of their own members, the normal training being taken at the junior college, and candidates for degrees being then sent to other colleges and universities. There are, however, a few junior colleges for lay students; some of these are for men, some for women, and some are co-educational.

Renewed Efforts in Higher Education. In recent years strenuous efforts have been made by the Church in this country to induce more Catholic students to attend Catholic colleges and universities. This appeal, together with the increasing popularity of higher education in general, has borne fruit. One evidence of this has been the increase in the number of colleges for women; as regards men's colleges, the effect has appeared not so much in the establishment of new institutions, as in the enlargement and strengthening of those in existence. Colleges and universities which during the late nineteenth and the early twentieth cen-

turies enrolled less than a thousand students now enroll double or even triple that number, the expansion being made possible by the establishment of new colleges and departments within the universities.

The growth in college and university enrollment since 1920 is indicated by Figure III.

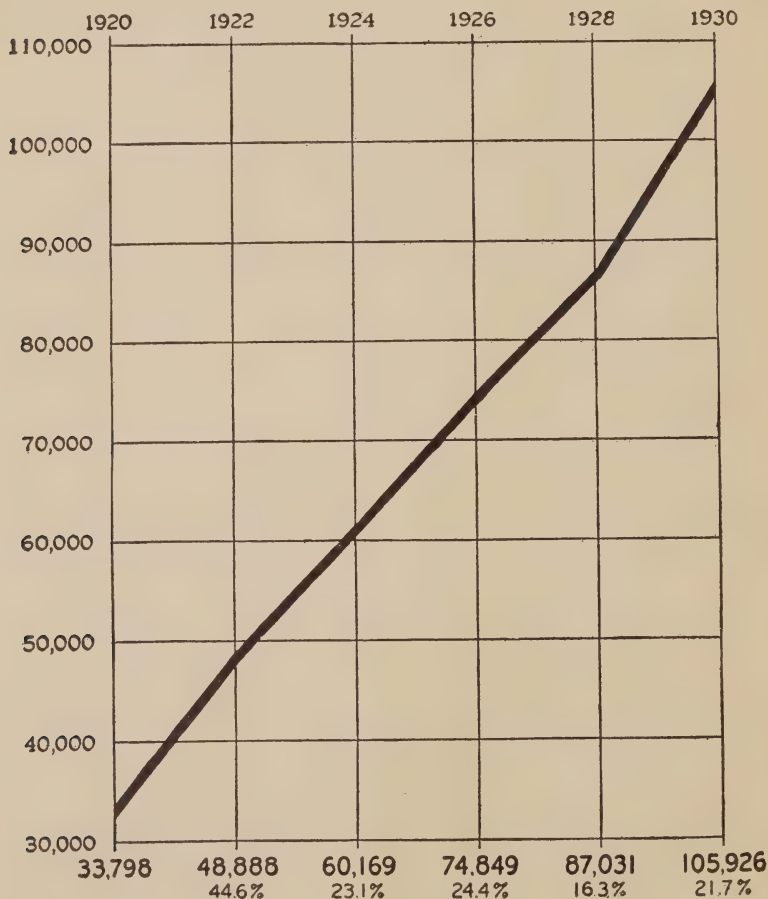


FIG. III

In the decade from 1920 to 1930 enrollment in Catholic colleges and universities increased to the remarkable extent of more than 214 per cent. The greatest increase in any biennium oc-

curred in 1920-1922, when it amounted to 44.6 per cent; thereafter the increments were 23.1, 24.4, 16.3, and 21.7 per cent for each two-year period. The students were enrolled in 73 colleges and universities for men, and 89 colleges for women. Not all these colleges were of senior college status. There was a slight preponderance of men over women, 53,929 men students being recorded, and 50,989 women, while 1,099 were unclassified.

During this same period there was steady growth in practically all institutions of higher education in the United States. There are, however, some striking contrasts between the development of Catholic higher education and non-Catholic higher education. Taking into account only regular collegiate, graduate, and professional students, there was in non-Catholic institutions an increase of 112 per cent during the decade 1909-10 to 1919-20. The increase of enrollment in graduate departments was especially large, being 202.7 per cent, as contrasted with an increase of only 70.5 per cent during the preceding decade. The increase in professional departments was 71.6 per cent, as against 45.5 per cent for the previous decade. The increase in collegiate departments remained almost constant, 121.6 per cent for the period 1909-10 to 1919-20, and 121 for the decade ending 1929-30.

Catholic higher education gained proportionately much more than other private higher institutions. The number of students in publicly supported institutions of higher education increased nearly 100 per cent in the decade ending 1929-30, while the number in privately supported institutions increased only 78.3 per cent.

There was a far larger proportion of men students in both public and other private institutions than in Catholic higher schools in 1930. In publicly supported schools 60 per cent of the students were men, and 40 per cent women; in privately controlled institutions, men comprised 61.6 per cent of the student body, and women 38.4 per cent. Women students increased more rapidly than men students during the decade ending 1929-30. The percentage of increase for women in collegiate and professional departments was 108.7, and for men, 94.9.⁸ Comparable figures for Catholic colleges and universities are not available, but it seems obvious that the proportionate increase was greater for women than for men students, for in the preceding decade the women must have constituted a much smaller part of the total number of students in colleges and universities.

⁸Office of Education *Bulletin* (1931), No. 20, Vol. II, pp. 326-27.

Summary. Catholic higher education in this country began with the republic, in the founding of Georgetown College in 1789. Between that year and 1850, 38 colleges were established, all of which were for men. Some of these were very short-lived, some had a longer history, while 11 of them have survived to the present time as colleges or universities. Most of the early colleges that became permanent were founded by members of Religious Communities. The early colleges were small as compared with the institutions of today. Their program of studies consisted for the most part of the classics and some modern or commercial subjects. From 1850 to 1866, 55 colleges were founded, of which 18 have survived to the present time. Like those of the preceding period, many of these new colleges were in the eastern States, but many also were in the Mid-West, and some were established in the far West. Since the Civil War, 44 more permanent Catholic colleges and universities for men have been founded. Since that time also the college curriculum and the university departments have had their greatest expansion. Around the original colleges professional and graduate schools have grown up, and thus great universities have arisen. Colleges for women developed out of existing academies late in the last century, and their number has increased considerably since that time. Their programs of study and their general educational facilities have also been greatly expanded. During the last decade or so Catholic higher education has experienced a remarkable growth, amounting to more than 213 per cent, and has enrolled more than 105,000 students.

QUESTIONS AND EXERCISES

1. Summarize the history of Catholic higher education in the period from 1789 to 1850.
2. How do you account for the large number of temporary colleges that were established before the Civil War?
3. Why did the classics constitute the core of the college curriculum for so long?
4. Distinguish between the college and the university.
5. Give a brief account of the origin of professional education in Catholic institutions.
6. Why did higher education for women develop so late in our educational history?
7. Compare the curriculum of a Catholic college of 1850 with that of one of the present time.
8. If graduate work is desirable for Catholic universities, why is it advisable that not many should grant the Ph. D. degree in several departments of work?
9. Explain the differences in the expansion of Catholic and public higher education during the decade ending 1930; of Catholic and other private higher education in the same period.

10. Compare the condition of Catholic higher education in 1930 and 1830; 1930 and 1860; 1930 and 1890.
11. Wherein lies the significance of the founding of the Catholic University of America in our educational history?
12. Explain the development of extra-curricular activities in higher institutions. What are their purposes and values?

TOPICS FOR INVESTIGATION AND REPORT

1. Teaching methods in a Catholic college of 1850 and of today.
2. Comparative accomplishments of Catholics and other denominations in higher education.
3. The development of professional education in some Catholic university.
4. Research in Catholic universities since 1900.
5. A comparison of the curriculum of Catholic women's colleges and Catholic men's colleges in 1900; in 1915; or in 1930.
6. Disciplinary regulations in a Catholic college in 1860 and 1930.

SELECTED READINGS

- Becker, Rt. Rev. T. A., "Shall We Have a University?," *American Catholic Quarterly Review*, I : 230-53 (April, 1876).
- Bowler, Sr., M. Mariella, *A History of Catholic Colleges for Women in the United States of America*, Ph. D. Dissertation, Catholic University of America, Washington (1933).
- Synoptic account of the subject; only general treatment available.
- , *A Brief History of the University of Notre Dame du Lac, Indiana*, Chicago, The Warner Co., (no date) c. 1895.
- Browne, Rev. P. W., "The Catholic University of America," *Studies*, 21 : 245-58, June, 1932.
- Cassidy, Rev. Francis P., *Catholic College Foundations and Development in the United States (1677-1850)*, Ph. D. Dissertation, Catholic University of America, Washington, D. C. (1924).
- The foundations and something of their work.
- Donohue, A. T., "Financing a Catholic College in Kansas," *Illinois Catholic Historical Society Review*, 11 : 291-298 (July, 1928).
- St. Mary's Mission in Kansas and how it was financed.
- Dowling, S. J., M. P., *Reminiscences of First Twenty-five Years at Creighton* (Omaha: Burkley Printing Co., 1903).
- Doyle, C. S. C., Sister Margaret Marie, *The Curricula of the Catholic Woman's College*, Ph. D. Dissertation, University of Notre Dame (1932).
- Brief study of origin and early work of women's colleges; comparison of curricula in five colleges.
- Erbacher, O. F. M., Rev. Sebastian A., *Catholic Higher Education for Men in the United States, 1850-1866*, Ph. D. Dissertation, Catholic University of America, Washington, D. C. (1931).
- The foundations, their characteristics and their work.
- Hill, S.J., Walter H., *Historical Sketch of St. Louis University*, St. Louis: Patrick Fox, 1879).
- , *Historical Sketch of Trinity College, 1897-1925*, Washington, D. C. Sisters of Notre Dame (1926).
- Howlett, W. J., "The Early Days of St. Joseph's College at Bardstown, Kentucky," *Illinois Catholic Historical Review* (April, 1922), pp. 372-380.
- Kenny, S. J., M. J., *Catholic Culture in Alabama: Centenary Story of Spring Hill College, 1830-1930* (New York: The America Press 1931).
- Lenoue, Bernard J., *The Historical Development of the Curriculum of the University of Notre Dame*, M. A. Thesis, University of Notre Dame (1933).

McGucken, S. J., William J., *The Jesuits and Education* (Milwaukee: The Bruce Publishing Co., 1932).

Although concerned particularly with secondary education, gives the origin of the schools that developed into colleges and universities. McLaughlin, J. Fairfax, *College Days at Georgetown* (Philadelphia: J. B. Lippincott Co., 1899).

Meline, Mary M. & McSweeney, E. F., *The Story of the Mountain, Mt. St. Mary's College and Seminary, Emmitsburg, Maryland* (Emmitsburg, 1911).

Middleton, Rev. Thomas C., *Historical Sketch of Villanova, 1842-1892* (Villanova College, Pennsylvania, 1893).

Nevils, S. J., Coleman, *Miniatures of Georgetown, Washington, D. C.* (Georgetown University Press, 1934).

O'Malley, Austin, "Catholic College Education in the United States," *Catholic World*, 67 : 289-304 (June, 1898).

Good statement of conditions of the time and plea for more concentration of effort to secure better institutions of higher education. Schwaitalla, S. J., Alphonse M., "Graduate Study in Catholic Colleges and Universities," *National Catholic Educational Association Bulletin*, XXX : 92-122 (November, 1933).

Conditions in 1931-1933 and summary of preceding decade.

Talbot, S. J., Francis X., *Jesuit Education in Philadelphia; St. Joseph's College, 1851-1926* (Philadelphia: St. Joseph's College, 1927).

Tewksbury, Donald G., *Founding of American Colleges and Universities before the Civil War, with particular reference to Religious influences*, Teachers College Contributions to Education, No. 543, Teachers College, Columbia University, New York, 1932).

Good account of religious influences in growth of colleges; some mistakes in calculations of Catholic population.

Thébaud, S. J., Augustus J., "Forty Years in the United States of America," New York, United States Historical Society *Monograph Series*, Vol. II (1904).

Thwing, Charles F., *A History of Higher Education in America* (New York: D. Appleton & Co., 1906).

An old but valuable account of several prominent colleges and universities.

Woody, Thomas, *A History of Women's Education in the United States* (Lancaster, Pennsylvania: Science Press, 1929).

Vol. II, Chap. IV gives best single account of rise of early colleges for women.

INDEX

A

- Academies**, curriculum of early girls', 242-243; development of, 233-234; opened by Gabriel Richard, 73; purposes of early girls', 240; regulations of early girls', 240-242
- Accrediting agencies**, influence of, 245-246
- Albany, N. Y.**, early school, 80
- Aleman, Bishop Joseph S.**, educational work of, 133-134
- Americanism** (1840-1935), 109; of Catholic schools, 175-177
- American Protective Association**, 107-108
- Andrés, Father Felix, de**, in St. Louis Seminary and College, 89
- Angela, Mother**, textbooks of, 210
- Archdioceses** (1932), number of schools in, 119
- Arithmetic books**, 210-211
- Arizona**, early schools in, 136
- Association of Catholic Colleges**, 226-227
- Augustinian Fathers**, 261
- Badin, Father Stephen**, in Kentucky, 71; work in Indiana of, 87
- Baltimore, Archdiocese of**, schools in 1840 of, 117; in 1932, 119
- Baltimore, Councils of**, educational legislation of, 137-146
- Baltimore, Diocese of**, extent, in 1790, 59-60

B

- Baraga, Rev. Frederic**, missionary teaching of, 86
- Bardstown, Diocese of**, early schools in, 82-85
- Barrens, Mo.**, college at, 89
- Benavides, Alonzo de**, report on mission schools in New Mexico, 25
- Benedictine Fathers**, colleges of, 261
- Benedictines**, in western Pennsylvania, 71
- Blackboards**, first used at Mt. Airy, Pa., 70

- Blackmar, Frank W.**, on the Spanish schools, 35
- Blanchet, Archbishop Francis N.**, educational work of, 131-132
- Blanchet, Bishop Augustine, M.A.**, educational work of, 132-133
- Bohemia school**, 50; distinguished students, 50-51; connection with Georgetown, 52
- Borica, Governor**, ordered schools in California, 26-27
- Boston, Archdiocese of**, schools in, 81-82, 119
- Boston Latin School**, tercentenary of, 233
- Bouquillon controversy**, 163-167
- Boylan, James D.**, attempted founding of brotherhood by, 80
- Bradford, Ind.**, early school in, 86
- Brondell, Bishop John B.**, educational work of, 130
- Brooklyn**, early school in, 80
- Brothers of Christian Schools**, in St. Louis, 88
- Brothers**, teaching, attempt to found by Bishop Dubourg, 91; attempt to found by Bishop England, 93; attempt to found by Father Nerinckx, 83; growth of, 125-127
- Bruté, Bishop Simon G.**, educational work in Vincennes of, 86
- Buffalo**, early school, 81
- Buildings**, school, characteristics of, 219-220
- Burgher schools**, 4
- Business colleges**, 276

C

- Cahensly, Peter**, secretary of Archangel Raphael Society, 109
- Cahill, Thomas E.**, benefactor of high school, 247-248
- Caldwell, Lina**, benefactress of Catholic University of America, 274
- Caldwell, Mary G.**, benefactress of Catholic University of America, 274
- California**, mission schools, 22; 26-27; later schools, 133-134

- Campau, Angelique**, teacher in Detroit, 73
- Cape Girardeau, Mo.**, college at, 89
- Capuchin friars**, established school in New Orleans, 29
- Cardinal Principles of Secondary Education**, 254
- Carmelite nuns**, establishment in Md. of, 75
- Carroll, Charles**, signer of Declaration of Independence, 39; student at Bohemia, 51
- Carroll, Daniel**, signer of Constitution, 39
- Carroll, Archbishop John**, attitude toward schools, 63; first bishop, 59; in founding Georgetown, 63-64; in founding St. Mary's Seminary, 67-69; student at Bohemia, 51
- Carroll, Bishop John P.**, educational work of, 130; in N. C. E. A., 228
- Cathedral schools**, 3
- Catholepistemiad**, founding of, 74
- Catholic Church**, in colonies, 39-40; in early republic, 38-40, 59-61; from 1840 to 1935, 98-101; Publication Society, textbooks of, 210; Revival, effects on education, 14-16; University of America, origin of, 273-275
- Catholics**, social position of, in colonies, 39; from 1840 to 1935, 107-108
- Central high schools**, development of, 247-249
- Certificates**, teaching, diocesan regulations concerning, 225-226
- Chantry schools**, 4
- Charity of the B. V. M., Sisters of**, founded in Philadelphia, removed to Dubuque, 79
- Charity, Sisters of**, founding of, 76-78; in diocese of Boston, 81; in Cincinnati, 85; in diocese of Vincennes, 86; in New York, 80; in Philadelphia, 79; in St. Louis, 91
- Charity of Nazareth, Sisters of**, founding of, 83-84
- Charleston, Diocese of**, early schools in, 92-93
- Charlestown, Mass.**, burning of convent in, 81
- Chicago, Archdiocese of**, schools in 1932, 119; early school in, 86
- Christian Schools, Brothers of**, first in U. S., 91; permanent establishment, 125-126
- Church**, educational rights of, 152-156; establishment of, 59-60; growth, 1790-1840, 61; growth of, 1840-1935, 98-101
- Cincinnati, Archdiocese of**, early schools, 85-86; schools in 1840, 119; in 1932, 119; Athenaeum, founding of, 85; councils of, educational legislation of, 138-139
- Cities**, rise of, 102
- Civil War**, influence on education of, 127-128
- Cleveland, Ohio**, first school in, 85
- Colburn, Warren**, author of arithmetic book, 210
- College of the Immaculate Conception**, New Orleans, La., 260; Of New Orleans, founding of, 90; Of New Rochelle, New York, 280; Of Notre Dame, Baltimore, Md., first Catholic college for women, 280; Of St. Elizabeth, N. J., 280; Of St. Francis Xavier, New York, 260
- Colleges**, characteristics of early, 263-265; curriculum, 265; curriculum development of, 268-269; development to 1850 of, 263; from 1850-1866, 265-266; development since Civil War, 267-268; diocesan, 261-263; discipline, 269-271; extra-curricular activities, 270-271; for women, Catholic, 279-280; for women, curriculum of, 280-281; for women, origin of, 278-279; methods of teaching, 269; non-Catholic, 266-267
- Colonial Catholic schools**, 18-56
- Colonial Catholic schools**, along Atlantic seaboard, 38-56; character of, 45-47; foundations laid by Jesuits, 41, 44; in New York, 49-50; in Maryland, 50-52; in Pennsylvania, 52-56; support of, 45-46; French, 29-35; Spanish, 21-27
- Colonial population**, 38-39
- Comiskey, Eugene**, textbooks of, 209-210
- Communities**, teaching, development of, 119-127
- Conaty, Bishop Thomas J.**, influence on N. C. E. A., 226-227
- Conewago, Pa.**, early school at, 70, 79
- Conference of Catholic Seminaries**, 227

Considine, Rev. Michael J., diocesan inspector of schools, 190
Continuity in history, 1; in American colonies, 18
Conway, S.J., Rev. John A., president of Association of Catholic Colleges, 227
Coomes, Mrs. William, opened first school in Kentucky, 71
Cotton, Edward, support of New-town school by, 46
Crétin, Bishop Joseph, educational work of, 129
Curriculum, college, 265; elementary, 205-206; secondary, 235, 237, 249-251

D

Dakotas, early schools in, 129
Dames de la Retraite, les, in Charleston, S. C., 93; in Philadelphia, 79
Davenport, Ia., early school in, 85
David, Bishop John B., educational work of, 83-84
Degnan, Rev. William J., diocesan inspector of schools, 190
Dental schools, 276
Department of Education, proposed, 173-175
De Smet, S.J., Father Peter, educational work of, 129-131
Detroit, Diocese of, early schools in, 86
Detroit, Mich., early French schools, 35; early English schools, 72-73
Dilhet, Father John, assistant of Gabriel Richard, 73
Diocesan colleges, 261-263; superintendency, development of, 190-191; superintendents, duties of, 191-195
Dioceses, influence on teacher training of, 222-226
Discipline, school, 216-217
Dominican Fathers, in Ohio, 85
Dominican Sisters, see Sisters of St. Dominic
Dominicans, opening of schools in Kentucky by, 72
Dongan, Col. Thomas, governor of New York, patron of Catholic schools, 49
Dowling, S.J., Rev. M. P., in N. C. E. A., 228

Dubois, Bishop John, founder of Mt. St. Mary's College, Emmitsburg, Md., 70; in New York, 79
Dubourg, Bishop William, educational work of, 88-92
Dubuque, Archdiocese of, schools in, 119
Dubuque, Ia., early school in, 85

E

Early schools, characteristics of, 204-205
Economic conditions, 105-106
Education and the state, see chap. VII
Eliot, Rev. John, missionary to Indians, 19
Elston, James, colonial teacher, 51-52
Emery, Father James A., urged founding of seminary, 68
Engineering schools, 276
England, Bishop John, educational work of, 92-93
Evansville, Ind., early school in, 86
Expansion of Catholic education, (1840-1930), 115-146
Extra-curricular activities, in secondary schools, 239, 250; in colleges, 270-271

F

Faribault Plan, 162-163
Farmer, Father Ferdinand, in Philadelphia, 55
Federal government in education, 172-175
Fenwick, Bishop Benedict, school-work in Boston of, 81
Fenwick, O.P., Bishop Edward, superior of St. Thomas College, Ky., 72; educational work, 85
Fitz Simons, Thomas, signer of Constitution, 39
Flaget, Bishop Benedict, educational work of, 72, 84-85
Florissant, Mo., early school, 89
Font, Father, description of mission life by, 26
Foundations of Catholic education, earliest, 1-2; medieval, 2
Franciscan Brothers, 126, 261; Sisters, 125
Franklin, Benjamin, founder of academy, 233
Fredet, Rev. Peter, author of textbooks, 122

Free School Society, New York, founded, 70

French colonial schools, 29-35; in Detroit, 35; in Kaskaskia and Mackinaw, 34-35; in Maine, 35; in New Orleans, 29-34; in St. Louis, 34; in Vincennes, 35; summary of, 35-36

French exploration, 27-29

Friess, Mother Caroline, and School Sisters of Notre Dame,

G

Galena, Ill., early school in, 85

Gallitzen, Father Demetrius, mission schools of, 71

Gaston, William, first student at Georgetown, 67

Geography textbooks, 211-212

Georgetown College, as secondary school, 235; chartered by Congress, 67; controlled by Jesuits, 67; curriculum, 235; founding, 63-67; pattern for other colleges, 259-260; relation to Bohemia school, 52

Gibault, Father Peter, founded school in Vincennes, 35

Gibbons, Cardinal, and Catholic University of America, 274; on Americanism, 109; on Faribault Plan, 163

Gilmour, Bishop Richard, textbooks of, 210

Gonzaga college, 259-260

Goshenhoppen, Pa., early schools, 54, 79

Graduate study, beginning of, 271-272; emphasis on, 273; in Catholic universities, 277-278

Grand Bute, Wis., early school in, 85

Green Bay, Wis., early school in, 85
Gymnasium, as model for Jesuit secondary schools, 235

H

Hailandière, Bishop de la, in Vincennes, 86

Hall, Rev. Samuel R., founder of first normal school, 221

Handwriting as a school subject, 215

Harrisburg, Pa., early school in, 79

Hartford, Conn., early school in, 81

Hathersall, Thomas, teacher in Newtown school, 47

Herbart, Johann Friedrich, influence on methods of teaching of, 215-216

Hierarchy, educational decrees of, 137-146

Higher education, 259-284; development of, 259-285

High schools, central diocesan, 247-249; parochial, 246-247; development of public, 110-111, 234-235

Historical continuity, 1; in American colonies, 18

History textbooks, 211-212

Holaind, S.J., Rev. R. I., answer to Bouquillon of, 165

Holy Cross, Brothers of, 125; College, Worcester, Mass., founding of, 81; Congregation of, founding of, 87; Sisters of, 87, 261

Holy Trinity school, Philadelphia, founded, 70

Howard, Bishop Francis W., in N. C. E. A., 228

Hughes, Archbishop John, work in Philadelphia, 79; school question in New York, 158-160

I

Idaho, early schools in, 133

Illinois, early schools in, 85

Immigration (1840-1935), 97-99

Indiana, early schools in, 86-87

Institutes, teachers,' founding of, 223

Inventions, 103-104

Iowa City, Ia., early school in, 85; early schools in, 128-129.

Ireland, Archbishop John, author of Faribault Plan, 162-163; on Americanism, 109

J

Jesuits, control of Georgetown by, 67; founding of colleges by, 259-260; at Kaskaskia, 29; in Maryland, 44-51, 63-67; in Massachusetts, 81; in Missouri, 89-90; in Pennsylvania, 53-55; influence on colonial education, 41; high schools, 235-239

Johnson, Rev. George, secretary of N. C. E. A., 228

Junior colleges, development of, 111; Catholic, 281

Junior high schools, development of, 111

K

- Kansas**, early schools in, 129
Kaskaskia, Ill., early French schools, 34-35
Keane, Bishop Joseph, and Catholic University of America, 274; on Americanism, 109
Keily, S.J., Father Jeremiah, founder of Washington College, 259
Kenrick, Bishop Francis P., in Philadelphia, 78-79
Kentucky, early schools, 71, 82-85
Kerney, Martin J., publisher of textbooks, 211-212
Know-Nothing Party, 107-108
Kohlman, S.J., Father Anthony, founder of Washington Seminary, 259; in New York, 79
Ku Klux Klan, 107-108

L

- Labadie, Monique**, teacher in Detroit, 73
Lalor, Alice, opened school in Georgetown, 70; became Visitation Academy, 75-76
Lamy, Archbishop John B., educational work, 135-136
Lancaster, Pa., early schools, 54-55, 79
Lancastrian system, adopted in New York, 79
Law schools, 276
Lazarists, college of, 261; work in St. Louis, 88
Lazuen, Father Fermin F., educational work, 26
Leo XIII, Pope, on school question, 166-167
Liberty, religious, constitutional regulations, 60-61; state attitudes, 61
Loras, Bishop, opened schools, 128
Loretto, Sisters of, early history, 83; in Missouri, 90
Louisiana, early schools, 29-34; schools from 1812 to 1840, 87-92
Lowell, Mass., early schools, 81; Lowell Plan, 82, 156-158
Loyola College, Baltimore, Md., 259
Lycée, model for Jesuit secondary schools, 235
Lyon, Elizabeth, teacher in Detroit, 73

M

- Machebeuf, Bishop Joseph B.**, educational work of, 130-131
Machinaw (Mackinac), Mich., early schools, 34-35, 85
Magnien, S.S., Rev. A. L., president of Conference of Catholic Seminaries, 227
Maine, early French school, established by Capuchins and aided by Richelieu, 35; early schools in Old Town, 81
Mann, Horace, on secularizing schools, 110
Manning, Cardinal, on educational rights, 154
Manogue, Father P., educational efforts of, 134
Mansell, S.J., Rev. Thomas, established Bohemia mission, 50
Mary, Brothers of, 126
Massachusetts, early schools in, 81-82
Mazzuchelli, Father Samuel, founding of schools by, 85-86; founder of St. Dominic's college, 261; in Iowa, 128
McCarthy, Charles H., author of textbook, 212
McCutchenville, Ohio, early school in, 85
McDevitt, Bishop Philip R., organizer of high schools, 248; president of Parish School Conference, 228; superintendent of Philadelphia schools, 192-193
McGuffey, William H., textbooks of, 209
McLaughlin, John, educational aid given by, 132
McMichen, Mrs. Mary E. H., benefactress of high school, 248
McSherrystown, Pa., early school, 70
McSweeney, Father Patrick F., and Poughkeepsie Plan, 160-161
Medical schools, 276
Medieval schools, 2-4
Mercy, Sisters of Our Lady of, 93
Methods of teaching, improvement in, 214-216
Michigan, early schools in, 72-73; proposal on school question, 169; University of, and Gabriel Richard, 74
Milwaukee, Archdiocese of, schools in 1932, 119
Minnesota, early schools in, 129

Minster, Ohio, early school in, 85
Mission, Congregation of, see Vincentians
Mission schools, in California, 22, 26-27; in Florida, 24; in New Mexico, 24-25; in Texas, 25; legislation of Ximenes for, 23-24; summary of influence of, 27
Missouri, early schools in, 87-90
Molyneux, Father Robert, textbooks of, 55, 206
Monastic schools, 3
Montana, early schools in, 130
Monteith, Rev. John, President of University of Michigan, 74
Morse, Rev. Jedediah, author of geography book, 211
Mt. Airy, Pa., early school at, 70
Mt. St. Mary's college, Emmitsburg, Maryland, founding of, 70
Murphy and Company, John, publishers of textbooks, 210
Murray, John, author of textbooks, 212

N

Nagot, Father Francis C., educational work of, 69-70
National Catholic Educational Association, organized, 226-229
National Catholic Welfare Conference, work of Department of Education of, 229
Native American Party, 107-108
Neale family, students at Bohemia school, 51; Father Leonard, and Georgetown College, 66-67
Nebraska, early schools in, 130
Negro Sisters, attempt to found by Father Nerinckx, 83
Nerinckx, Father Charles, educational work of, 83
Neumann, Bishop John N., in Buffalo, 81; and Franciscan Sisters, 125; and school organization, 184
Nevada, early schools, 134
New Albany, Ind., early school in, 86
New Mexico, schools after 1848 in, 135-136
New Orleans, Archdiocese of, schools in 1932, 119; La., description of, in 1722, 29
New York, Archdiocese of, schools (1789-1840), 79-81; in 1840, 119; in 1932, 119

New York City, first school, 49-50; free school, 70; school question in, 158-160
New York Literary Institute, founding of, 79; Normal Schools, founding by Christian Brothers of, 220; improvement in Catholic, 220-226; public, 221
Notre Dame de Namur, in Cincinnati, 85
Notre Dame, School Sisters of, 123
Notre Dame, University of, curriculum, 236, 268-269; founding of, 87; transition in, 244
Novitiate as preparation for teaching, 220

O

O'Connell, Rt. Rev. D. J., president of Parish School Conference, 228
Odin, Bishop John M., educational work of, 134-135
Ohio, early schools in, 85-86
Oklahoma, early schools in, 136-137
Old Town, Me., early schools in, 81
Oregon, early schools in, 131-132; law, 167-169
Our Lady of Mercy, Sisters of, in Charleston, 93

P

Parent, educational rights of, 152-156
Parish, as unit of school organization, 182-183; Conference, organized, 228
Parochial high schools, 246-247
Parochial schools, first free, 77; development of, 115-146
Pedagogy, introduction of, 221
Penal legislation in Maryland, 48-49
Pennsylvania, early schools, 52-55; 71
Pestalozzi, Johann Heinrich, influence on methods of teaching of, 214
Peterson, Bishop John B., president of N. C. E. A., 228
Pharmacy schools, 276
Philadelphia, Archdiocese of, schools (1789-1840), 78-79; (1840), 117-118; (1932), 119; founding of St. Mary's School, 55; high schools, 247-249

Pierz, Father Francis, Indian school of, 129
Pigeon, Hill, Md., early school, 69-70
Pike, Nicholas, author of arithmetic book, 210
Pious Fund, 134
Pittsburgh, Pa., early school, 79
Political developments, 106-107
Poor Clares, establishment in Georgetown, Md., 75; in Cincinnati, 85
Population, in colonies, 38-39; in 1790, 59-60; in 1815, 60; increase from 1840 to 1935, 97-99
Portage, Wis., early school, 85
Portier, Bishop Michael, educational work of, 90, 93-94
Portland, Archdiocese of, schools in 1932, 119
Poughkeepsie Plan, 160-162
Poulton, S.J., Rev. Thomas, opened Bohemia school, 50
Prairie du Chien, Wis., early school in, 85
Prejudice, religious (1840-1935), 107-108
Preparation of teachers, progress in, 220-226
Professional education, beginnings of, 275; in Catholic universities, 275-277
Propaganda, Congregation of, instruction on school question, 140-141; on Faribault Plan, 165
Protestant Revolt, effects on education, 9-13
Propagation of the Faith, Association for, founding of, 88
Providence, Sisters of, in diocese of Vincennes, 86
Public education, development of (1840-1935), 109-111; slow development of, in Maryland, 49; funds for Catholic Schools, 169-170; high schools, development of, 234-235; School Society, in New York, abolished, 160
Purcell, Bishop, on economic conditions, 106

Q

Quakers, toleration of Catholics, 52

R

Randolph, Ohio, early school, 85
Ray's Arithmetic, 210

Readers, 209-210
Religious conditions in colonies, 39-40; education, revived interest in, 171-172; textbooks, 212-213
Renaissance, effects on education, 5-9
Restrictions on Catholic schools, 170-171
Richard, Father Gabriel, educational work, 73-74
Rights, educational, 152-156
Ripley, Ind., early school in, 86
Rivet, Father John, teacher in Vincennes, 72
Roman Catholic High School of Philadelphia, founding of, 247-248
Rosati, Bishop Joseph, educational work of, 89
Ryan, James, author of arithmetic book, 211

S

Sacred Heart, Brothers of, 126; Religious of, founding and expansion, 88-90
Sadlier, D. and J., publishers of textbooks, 210
St. Augustine, Fla., classical school, 24
St. Charles' College, Grand Coteau, La., 260
St. Clara's College, Wis., 261
St. Dominic, Sisters of, early history of, 84, 86
St. Francis College, Loretto, Pa., 261
St. John's College, Fordham, N. Y., 260
St. John's Literary Institute, Frederick City, Md., 260
St. Joseph's College, Emmitsburg, Md., 280
St. Joseph's College, Ky., 84-85, 260
St. Joseph, Sisters of, founding of in U. S., 91, 125
St. Louis, Archdiocese of, schools in, 34, 87-89, 118-119
St. Louis University, founding of, 89; organization of secondary education in, 243-244
St. Mary's Academy, Notre Dame, Ind., transition to college status, 279-280
St. Mary's College, Baltimore, Md., 69, 259

- St. Mary's College, Ky.**, 85, 260
St. Mary's College, Notre Dame, Ind., 261
St. Mary's School, Phila., Pa., mother-school of English colonies, 55-56
St. Mary's Seminary, Baltimore, Md., 68-69, 259
St. Nicholas, Ind., early school in, 86
St. Omer College, 47-48
St. Paul, Archdiocese of, schools in 1932, 119
St. Peter's School, New York City, 70, 79
St. Peters, Ind., early school in, 86
St. Rose Convent, Ky., 72
St. Sulpice, Society of, educational influence of, 259
St. Thomas College, Ky., 72
St. Thomas of Villanova College, Villanova, Pa., 261
St. Vincent's College, Cape Girardeau, Mo., 261
St. Vincent's College, Latrobe, Pa., 261
St. Xavier's College, Cincinnati, 260
Salem, Mass., early school in, 81
San Antonio, Archdiocese of, schools in 1932, 119
San Francisco, Archdiocese of, schools in 1932, 119
Santa Fé, Archdiocese of, schools in 1932, 119
Satolli, Cardinal, on Faribault Plan, 165-166
Sault Ste. Marie, Mich., early school in, 85
Schmitz, O.S.B., Rev. Sylvester, study of teacher training by, 224-225
Schneider, S.J., Father Theodore, school of, 54
Scholasticism, in medieval universities, 5
School boards, advantages and disadvantages of, 189-190; development of, 184-186; examples of regulations of, 186-189; buildings, characteristics of, 219-220; organization, development of, see Chap. VIII; spirit, 216-217; system, operation of, 195-200; work, character of, see Chap. IX
Secondary curriculum, early, 235; examples of, 237; changes in, 249-251; education, changing objectives, 252-254; curriculum changes, 249-251; divisions in history of, 233; extra-curricular activities, 250; increased interest in, 246; junior high school, 250-252; renewed efforts in, 254-255; reorganization of, 250-252; schools, discipline in early, 238-239; schools, early, 236; schools, girls', 239-245; schools, private, 237-238; schools, transition in, 243-245
Serra, Father Junipero, founds missions, 21-22
Seminary, early need of, 67-68; first, of Sulpicians, 68-69
Seton, Mother Elizabeth, founder of Sisters of Charity, 76-77
Seward, Governor W. H., on school questions, 158
Shahan, Bishop Thomas J., in N. C. E. A., 228
Shanahan, Rev. J. H., as superintendent of schools, 190-191
Shaughnessy, S.M., Gerald; studies in population by, 98-99
Shields, Rev. Thomas E., influence on teaching religion of, 214
Sisters' College, establishment of, 223; teaching, see individual names of Orders; and also 119-125; Charity, founding of, 76-77; of Charity of Nazareth, founding of, 83; of St. Dominic, founding of, 34; of Loretto, founding of, 83
Skinner, Charles R., and Poughkeepsie Plan, 161-162
Social and political conditions of Catholics, in colonies, 39
Song Schools, 2-3; founded by Gregory the Great, 2
Sorin, C.S.C., Father Edward, founder of University of Notre Dame, 260-261
Spalding, Bishop John L., and Catholic University of America, 274; at Third Plenary Council, 142-143; editor of textbooks, 210; influence on teacher training of, 223
Spanish colonial schools, 21-27; explorations, 19-21
Spelling as a school subject, 214
Spirit of the school, 216-217
Spring Hill College, Ala., 90, 260
State aid for Catholic schools, 169-170; relations to education of, early, 150-151; theory of, 152-156

Sulpicians, at Cahokia, Ill., 28; opening of seminary by, 68-69
Summer schools, 223-224
Superintendency, diocesan, development of, 190-191
Superintendents, duties of diocesan, 191-195

T

Teachers, preparation of, progress in, 220-226
Teaching Brothers, Dubourg's efforts to found, 91; England's attempt to found, 93; Nerinckx's attempt to found, 83; foundations of, 125-127
Teaching communities, growth of, 119-127; community, as unit of school organization, 183-184; improvement in, 214-216; Orders, early, 75-77; growth of, 119-227; influence on teacher training of, 220-226; medieval, 4-5
Territorial expansion (1840-1935), 101-102
Tessier, Father John, superior in St. Mary's Seminary, 69
Texas, schools after 1840 in, 134-135
Textbooks, of Gabriel Richard, 74; of Robert Molyneux, 55, 206; popular, 206-214
Thébaud, S.J., Father Augustus, description of colleges by, 264-265
Third Plenary Council, on teacher training, 221-222
Tiffin, Ohio, early school in, 85
Tranchepain, Mère Marie, Superior of Ursulines in New Orleans, 29
Trappists, school of, in Kentucky, 71
Trinity College, Washington, D. C., 280

U

Universities, 4; medieval, 4; transition in colleges to, 272-273
University ideal, 271-272; of America, Catholic, founding of, 273-275; of Michigan, founding of,

74; of Notre Dame, curriculum, 236, 268-269; founding of, 87, 260-261; transition in, 244
Ursulines, in Charleston, S. C., 93; in Charlestown, Mass., 81; in New Orleans, 29-33; in New York, 79
Utah, early schools in, 131
Utica, N. Y., early school in, 80

V

Vaison, Council of, ordered parish schools, 3
Van Quickenborne, S.J., Father Charles, superior of Missouri Jesuits, 89
Verhaegen, S.J., Father Peter J., president St. Louis University, 89
Villanova College, St. Thomas of, 261
Vincennes, Diocese of, schools in 1840 of, 119; early schools, 35, 72
Vincentians, in St. Louis, 88
Visitation nuns, establishment in Georgetown of, 75-76; in Midwest, 91

W

Walsh, Rev. Louis S., president of Parish School Conference, 228
Wapakoneta, Ohio, early school in, 85
Washington, early schools in, 132-133; College, 259; Seminary, 259
Webster, Noah, American Spelling Book, 209
Western states, development of schools in, 128-137
Williams, Elizabeth, teacher in Detroit, 73
Wilson, O.P., Father Thomas, superior of St. Thomas College, Ky., 72
Wisconsin, early schools in, 85
Women's colleges, origin, 278-279; curriculum, 280-281
Wyoming, early schools in, 131

X

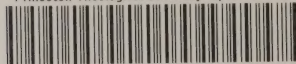
Xaverian Brothers, 126

[illegible]

DEMCO 38-297

LC501 .B968
A history of Catholic education in the

Princeton Theological Seminary-Speer Library



1 1012 00026 4194